

Buddhanīti Saṅgaho

a collection of

Buddhist Wisdom Verses

chosen by

The Most Venerable

Rerukane Candavimala Mahānāhimi

(Former Mahānāyaka of the Sri Lankan Svejīn Nikāya)

re-edited and translated by

Ānandajoti Bhikkhu

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(2010/2554)

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Preface

Sutvā Dhammaṃ vijānanti narā kalyāṇapāpakam,

After hearing the Dhamma people understand what is good and bad,

Api gāthā suṇitvāna Dhamme me ramate mano.

After hearing these verses my mind delights in the Dhamma.

from the Sutasomajātakaṃ

The following work is based on a book known under its Sinhala title as the Buddha Nīti Saṅgrahaya of Ven. Rerukane Candavimala, the former Mahānāyaka of the Swejin Nikāya in Sri Lanka, which is my ordination sect.

Ven. Rerukane Candavimala, who passed away in 1999 just short of his 100th birthday, was one of the foremost scholars in Sri Lanka in the 20th century, and his works, which cover the whole range of Buddhist studies, including Vinaya, Discourses, Abhidhamma and Meditation, are all still standard works of reference in the country.

Unfortunately his impact has been limited to the Sinhala speaking peoples, as only one of his many works (there are more than 30) has so far been translated into English: *Analysis of Perfections* (BPS, Kandy 2003), original title (*Paramatthaprakaranaya*).

I hope the present work, which has been a long-cherished project, will go some way to making his name better known in the English-speaking world, and it is offered as a small tribute to the Venerable Monk's life and work.

* * *

In preparing this volume for publication I have made a number of changes which seemed necessary during the course of my working on the text.

The most obvious of these is the division of the verses into chapters, whereas in the original they were organised into hundreds (*sataka*).¹ I feel this helps to identify the sections and makes it easier for people to access relevant material also. The chapters are each around 20 verses long, so another advantage is they become easy enough to read and digest a chapter at a time.

I have also added in a short synopsis of the story that forms the basis for the verses, as in many cases it was difficult or even impossible to make sense of the verse without it, especially when there were references to characters in the

¹ This original structure remains intact, and can be seen in the end-titles of each section, but I have de-emphasised it in favour of the chapter arrangement.

verses that appeared in the stories; and I have further pointed out the moral of the verses.¹

In a few cases, where I felt that some verses contained matter that is offensive to our modern sensibilities, I have replaced them with verses which I deem to be more appropriate.²

It has proved necessary to re-establish the texts that were used. I was not intending to do this, but the fact of the matter is the original publication contains many mistakes in the printing, and in checking these it also became clear that there were many readings that could be adopted that would make better sense than the ones the text employed. I therefore eventually checked the text (*Text*) against the Sinhalese Buddha Jayanti (*BJT*) edition, the Burmese Chaṭṭha Saṅgāyana (*ChS*) and the Royal Thai (*Thai*) editions also.

I have also added in better references than were given in the original, where it would only say something like: *Samyutta Nikāya*; or *Dh. Malavagga*; or *30 Ni. Mahākapi Jā*; and so on. Here I give more exact references: *SN 1.1.76 Najīratissuttam*; *Dhp 246-7 Pañca-Upāsakavatthu* (the title coming from the commentary); *Jā 516 Mahākapijātakaṃ*. I have included some cross-references when they came to my notice, though I would have liked to have been more thorough about this.

I have divided the text into 3 editions so that readers can find the most appropriate one for their reading. The first is in Pāli-only, which shows the complete framework for the establishment of the text, including all the metrical information that helped in choosing the readings. I have also read in the text and am making it available as mp3 files, so that students can hear what the text and the metres sound like.

The Text and Translation edition on the other hand leaves out all the metrical information, and presents the text with the Pāli and the translation line by line, and gives a translation of the alternative readings, whenever they differed from the adopted text. This is useful for students, who want to gain access to the original language, but for whom a translation is still a necessary help.

The English-only edition is for those who simply want to read and understand the teachings that are contained in the verses, or are seeking advice on the best way of living their everyday lives.

I have included the Pāli in this edition, but I have deliberately avoided annotation here so that the message can be better conveyed, and also because this section is being published as audio .mp3 files, where annotation is

¹ This was also done in the original text, but I have not followed that schema here, preferring to summarise it myself.

² This only effects the following verses: 228-230 (replaced with verses from the *Tesakuṇajātakaṃ*); 475-478 (replaced with verses from the *Vessantarajātakaṃ*) both from the infamous *Kuṇārajātakaṃ*.

superfluous. This edition is also available in .epub and .mobi formats for your eReader.

I have complemented the various editions by adding in various hyperlinked indexes that help access the material, and that are contained in the most relevant edition. There are also separate introductions to the different versions, giving extra and relevant information.

Introduction

This collection of verses, made by one of the leading scholar-monks in Sri Lanka in the 20th century, is one of the most useful compilations on the moral life of the layman that can be found.

Drawn mainly from the great verses collections in the Pāḷi Nikāyas¹ almost all aspects of the lay life have been covered, and it brings together in a fairly comprehensive way many teachings that would otherwise be lost in obscurity.

Throughout the book it is possible to find teachings on all matters of the ethical life, that will help guide anyone to make better life-choices whether it be at business and work, or in the home life and their various relationships.

Around two-thirds of the verses are drawn from the Jātaka stories, and it was this great storehouse of wisdom stories that formed the ethical thinking of most of the Buddhist societies in the Middle Ages, but which now has gone out of fashion.

The great heroes of those days, in such strong contrast to the present day, were the Bodhisatta, the penitane hermits in the woods, the great Kings who ruled justly, and the clever and mischievous animals who had a moral to illustrate, and who all came alive on the greater canvas of the moral universe.

These days, of course, things appear to be much more confusing. They are, in the sense that the lines between right and wrong can often be very grey, and actions may seem remote from results; they are not, when ethical principles are clearly understood and applied.

The teachings herein cover how to live in the right way and avoid the wrong way; how to honestly gain one's wealth and use it fruitfully; how to choose one's friends and be wary of the treacherous; what are helpful and harmful modes of speech; how to judge the character of others; and many other topics, that are all dealt with in a memorable and succinct way.

This is also a book that can be returned to time and again to remind oneself of the teachings, and in that sense each of the stories is a meditative reflection. In its present form it also acts as an easy source book for some of the many teachings there are for the lay community in the Canon, and can be utilised to find guidance when in doubt.

¹ See The Source of the Verses for the exact location of the verses.

There are altogether 251 sections to the book, and each story has anywhere between one and eleven verses¹ attached to it. Sometimes we also find that different verses have been drawn from the same source, but separately, so as to illustrate different moral points.²

In this Text and Translation edition I have given a fairly literal translation of the text, so that the student should be able to begin to understand the Pāli which is printed along with it,³ and indeed the main purpose of this edition is to enable a better understanding of the Pāli verses themselves.

I have also given the variant readings when the meaning differs significantly from the reading in the text,⁴ although these variations are interesting they are generally quite minor, and only occasionally include things like the omission of a negative, which thereby reverses the meaning of the text.

I have translated passages from the various commentaries when the meaning of a passage seemed to me to be in doubt or in need of explanation, and have included comments of the grammar of the verses where this seemed necessary, and other explanatory material needed for a better comprehension of the text.

Ānandajoti Bhikkhu
February 2011

¹ See Sakkasaṃyuttaṃ (SN 1.11.4) vs. 390-400 in this collection.

² For instance there are 23 verses that have been extracted from the Sigālasuttaṃ (DN 31), but they appear in 6 different places.

³ For a much freer translation, which omits the annotation, see the edition in the English Only section of the website.

⁴ But here I do not reproduce *all* the variants, which are numerous and mainly quite trivial. For that you should see the established text in the Original Texts section of the website, where all the metrical information is given also.

Buddhanīti Saṅgaho

a collection of

Buddhist Wisdom Verses

Namo tassa Bhagavato Arahato Sammāsambuddhassa
Reverence to him, the Gracious One, the Worthy One, the Perfect Sambuddha

1: Sīlavaggo

Virtue

Jā 406 Gandhārajātakaṃ

The Gandhāra Realm

One should be Amenable to Admonition

Two Kings renounced the world and lived as ascetics. One day they fell into a quarrel about who should admonish the other.

1. No ce assa sakā buddhi, vinayo vā susikkhito,¹

If he himself is not well-trained, intelligent and disciplined,

Vane andhamahiṃso va careyya bahuko jano.

Many a person will wander in the wood like a buffalo that is blind.

2. Yasmā ca panidhekacce ācāramhi² susikkhitā,

But since there are some who aspire to be well-trained in good conduct,

Tasmā vinītavinayā³ caranti susamāhitā.

Therefore, trained in the discipline,⁴ they live (with their minds) well-composed.

¹ Text: *na vijjati*; are not found.

² Text, ChS, Thai: *Āceramhi*; locative with instrumental sense, *by the Teacher*?

³ Text, Thai: *Vinītaviniyā Dhīrā*; *The Wise, well-led*.

⁴ Comm: *vinayena vinītattā vinītavinayā*.

DN 14 Mahāpadānasuttam¹ The Great Legend

True Cultivation

This verse is a well-known summary of the teaching, given by all the Buddhas. In some of the Dispensations it replaced the more detailed teaching found in the Rules of Discipline (Vinaya).

3. Sabbapāpassa akaraṇaṃ, kusalassa upasampadā,
Not doing anything wicked, the undertaking of what is good,

Sacittaparīyodapanam – etaṃ Buddhāna’ Sāsanam.
And the purification of one’s mind – this is the Teaching of the Buddhas.

Jā 84 Atthassadvārajātakaṃ The Gateways to Benefit

The Six Gateways to Benefit

A son asked his Father (the Bodhisatta) for advice on the spiritual life. The Father explained these six gateways leading to great benefit in life.

4. Ārogyam-icche, paramaṇ-ca lābham,
Desire (the following): (good) health,² the greatest gain,

Sīlaṇ-ca vuddhānumatam³ sutaṇ-ca,
Virtue, approval by elders and learning,

Dhammānuvattī ca alīnatā ca:
Conformity to the Dhamma, striving:

Atthassa dvārā pamukhā chaḷete.
These six gateways are of the foremost benefit.

¹ This verse also appears in Dhammapada, vs. 183 Buddhavaggo.

² Both physical and mental, the commentary explains.

³ Thai: *Buddhānumatam*; approval by the Buddha.

**AN 8.54 Dīghajāṇusuttam
Long-Knee the Householder**

Eight things Leading to Prosperity

A householder asks the Buddha for advice on how to live well in his present state.

5. Uṭṭhātā kammadheyyesu, appamatto vidhānavā,

Being active in the realm of (good) deeds, being heedful and circumspect,

Samam kappeti jīvikam sambhataṃ anurakkhati,

Equanimous in making his living and protecting his savings,

6. Saddho sīlena sampanno, vadaññū vītamaccharo,

Endowed with faith and virtue, being bountiful, unselfish,

Niccaṃ maggaṃ visodheti, sotthānaṃ samparāyikaṃ,

Always purifying the path, heading for safety in the next world,

7. Icchete aṭṭhadhammā ca saddhassa gharam-esino,

For the faithful householder having these eight things,

Akkhātā Saccanāmena, ubhayattha sukhāvahā.

(This) was declared by the one named Truth,¹ as leading to happiness in both places.²

¹ I.e. the Buddha.

² I.e. in this world and in the next.

DN 31 Sigālasuttam Advice to Sigāla

Four Ways to spend one's Wealth

The Buddha gives instructions to the young man Sigāla on the four kinds of friends, and then tells him how to keep them.

8. Paṇḍito sīlasampanno jalam-aggīva bhāsati,

The Wise One endowed with virtue shines like a burning fire,

Bhoge samharamānassa, bhamarasseva iriyato

He is one who is gathering wealth, just like the bees move and

Bhogā sannicayaṃ yanti, vammiko vupacīyati.

Strive to pile up their wealth, (or like) an ant-hill is piled-up.

9. Evaṃ bhoge samāhatvā, alam-atto kule gihī,

Having gathered wealth like this, enough for his family and home,

Catudhā vibhaje bhoge, sa ve mittāni ganthati:

He can divide his wealth in four ways, which will bind his friends:

10. Ekena bhoge bhuñjeyya, dvīhi kammaṃ payojaye,

With one part he should enjoy his wealth, with two parts he should manage his work,

Catutthañ-ca nidhāpeyya, āpadāsu bhavissati.

The fourth he should deposit, to be used against misfortune.

AN 5.58 Licchavikumāraśuttam The Young Licchavis

A Wise Man's Duties

The Buddha explains the five duties which, when fulfilled, lead to prosperity and not to decline.

11. Mātāpitukiccakaro, puttadārahito sadā,

Doing his duty to Mother and Father, and always benefitting his children and wife,

Anto janassa atthāya, yo cassa upajīvino.

For the welfare of the one in his home, and for those who live in dependence,

12. Ubhinnaṃ yeva atthāya, vadaññū hoti sīlavā,

For the welfare¹ of both, the virtuous one is bountiful,

Ñātīnaṃ pubbapetānaṃ, diṭṭhadhamme ca jīvitaṃ.

For the relatives who have departed, and those who live in this very life.

13. Samaṇānaṃ brāhmaṇānaṃ, devatānañ-ca Paṇḍito

For the ascetics, brāhmaṇas and the gods, the Wise One

Vittisañjanano hoti, Dhammena gharam-āvasaṃ.

Is one who generates joy, being a householder (endowed) with the Dhamma.²

14. So karitvāna kalyāṇaṃ, puḷḷo hoti paśamsiyo,

Having done what is good, he is worshipful and praiseworthy,

Idheva naṃ paśamsanti, pecca Sagge pamodati.

They praise him right here (and now), and after passing away he rejoices in heaven.

¹ This is the infinitive-like dative.

² This is the so-called Instrumental of Attendant Circumstance (Syntax, §65), but it would be better to refer to it as the Adjectival Instrumental, as it is qualifying the person. It is a very common usage.

AN 4.61 Pattakammasuttam Suitable Deeds¹

The Right Uses of Wealth

The Householder Anāthapiṇḍika receives instruction on the right ways to make use of the wealth that has been righteously obtained.

15. Bhuttā bhogā bhatā² bhaccā, vitiṇṇā āpadāsu me,

Wealth enjoyed by servants and brothers, or for overcoming misfortunes by me,

Uddhaggā dakkhiṇā dinnā, atho pañcabalīkatā,

Given in lofty donations, also through making the five offerings,³

Upaṭṭhitā sīlavanto, saññatā brahmacārayo.

Has been established by the virtuous, skilful ones who live spiritually.

16. Yad-attham bhogam iccheyya Paṇḍito Gharam-āvasam:

The Wise Householder can wish for wealth and welfare (thinking):

‘So me attho anuppatto katam ananutāpiyam.’

‘That prosperity attained by me is a cause of lack of remorse.’

17. Etaṃ anussaram macco, Arⁱyadhamme ṭhito naro,

A mortal remembering this, a person who is established in Nobility,⁴

Idheva nam pasamsanti, pecca Sagge pamodati.

They praise him right here (and now), and after passing away he rejoices in heaven.

¹ For a full translation of this discourse, see elsewhere on this website.

² Thai: *bhaṭā*; this maybe the same word, with an alternative spelling, PED doesn't list it; [*Wealth enjoyed*] by hirelings.

³ I.e. offerings to relatives (*ñāti*), guests (*atithi*), departed (*pubbapeta*), kings (*rāja*) and the gods (*devatā*).

⁴ Comm: *pañcasīladhamme paṭiṭṭhito*; established in the five virtuous practices.

DN 31 Sigālasuttam Advice to Sigāla

The Wise attain Fame

These are the Buddha's words at the conclusion of the instruction given to the young man Sigāla.

18. Paṇḍito sīlasampanno, saṅho ca paṭibhānavā,

The Wise One endowed with virtue, gentle and of ready wit,

Nivātavutti atthaddho: tādiso labhate yasaṃ.

Humble and not haughty: such a one will (rightly) gain fame.

19. Uṭṭhānako analaso, āpadāsu na vedhati,

Active, not lazy, not trembling in misfortune,

Acchinnavutti medhāvī: tādiso labhate yasaṃ.

Without defects and intelligent: such a one will (rightly) gain fame.

20. Saṅgāhako mittakaro, vadaññū vītamaccharo,

Kindly and a maker of friends, bountiful, unselfish,

Netā vinetā anunetā: tādiso labhate yasaṃ.

A guide, a leader, a conciliator: such a one will (rightly) gain fame.

21. Dānañ-ca peyyavajjañ-ca, atthacarīyā ca yā idha,

Generous, with lovely speech, one who lives beneficially here,

Samānatā ca dhammesu, tattha tattha yathārahaṃ,

Equanimous towards all things, he does that which is suitable in all places,

Ete kho saṅgahā loko¹ rathassāṇī va yāyato.

These kindnesses, like a chariot's linchpin, make the world go round.

22. Ete ca saṅgahā nāssu, na Mātā puttakāraṇā

* Without these kindnesses, Mothers would not receive the duties due from their children

Labhetha mānaṃ pūjaṃ vā, Pitā vā puttakāraṇā.

(Such as) respect and honour, Fathers would not receive them too.

23. Yasmā ca saṅgahe ete samavekkhanti Paṇḍitā.

Wherefore the Wise have consideration for these kindnesses,

Tasmā mahattaṃ papponti, pāsaṃsā ca bhavanti te.

Therefore they attain greatness, and they are ones who are praised.

¹ ChS: *loke; [make] the worlds [go round].*

**DN 31 Sigālasuttaṃ
Advice to Sigāla**

Four Things not to be Done

The teaching to Sigāla on what increases and decreases fame and good fortune.

24. Chandā dosā bhayā mohā, yo Dhammaṃ ativattati,

For one who transgresses the Dhamma through desire, hate, fear, delusion,

Nihīyati tassa yaso, kāḷapakkhe va candimā.

His fame diminishes, like the moon in the dark fortnight.¹

25. Chandā dosā bhayā mohā, yo Dhammaṃ nātivattati,

For one who doesn't transgress the Dhamma through desire, hate, fear, delusion,

Āpūrati tassa yaso, sukkapakkhe va candimā.

His renown increases, like the moon in the bright fortnight.

¹ The dark fortnight is the time when the moon is waning; the bright fortnight (below) when it is waxing.

2: Pāpavaggo Wickedness

SN 1.1.76 Najīratisuttam Not Decaying

Six Faults

A god comes and asks the Buddha various questions, including one about how many faults there are.

26. Cha lokasmim chiddāni yattha vittam na tiṭṭhati:

There are six faults in the world where riches do not persist:

Ālassam ca pamādo ca, anuṭṭhānam asaṅṅamo,

Laziness, heedlessness, lack of action and lack of restraint,

Niddā tandī ca te chidde, sabbaso tam vivajjaye.

Sleepiness and sloth, these are faults, he should altogether avoid them.

DN 31 Sigālasuttam Advice to Sigāla

Various Dangers

The buddha explains various dangerous courses of action to the young man Sigāla.

27. Ussūraseyyā paradārasevanā,

Those who sleep late, and go to others' wives,

Verappasaṅgo¹ ca anattatā ca,

Are inclined to hatred, and have disregard for good,

Pāpā ca mittā, sukadar¹ yatā ca:

Have wicked friends, and are very stingy:

Ete cha ṭhānā purisam dhamṣayanti.

These six causes (will surely) destroy a man.

28. Pāpamitto pāpasakho, pāpa-ācāragocaro,

Having a wicked friend, a wicked companion, a wicked conduct and living,

Asmā lokā paramhā ca ubhayā dhamṣate naro.

That person is destroyed both in this world and the next.¹

¹ ChS: *Verappasavo*; *Are accumulating [hatred]*.

29. Akkhitthiyo vāruṇī naccagītaṃ,
(Those who) are addicted to women, liquor, song and dance,

Divā soppaṃ, pāricarīyā akāle,
Sleep in the daytime, wander at the wrong time,

Pāpā ca mittā, sukadarīyatā ca,
Have wicked friends, and are very stingy:

Ete cha ṭhānā purisaṃ dhaṃsayanti.
These six causes (will surely) destroy a man.

30. Akkhehi dibbanti, suraṃ pivanti,
Playing with dice, drinking liquor,

Yant' itthiyo pāṇasamā paresaṃ,
Going to others' women, held dear as life,

Nihīnasevī na ca vuddhasevī,
Practicing what is base, and not practising what prospers,

Nihīyate kālapakkhe va candimā.
He wanes like the moon during the dark fortnight.

31. Yo vāruṇi adhana akiṅcano,²
He who drinks, is poor (and) destitute,

Pipāso pivam papam gato,
Thirsty for drink like one come to water,

Udakam-iva iṇam vigāhati,
Who plunges into debt like it is water,

Akulam kāhati khippam-attano.
He quickly undoes his own family.

32. Na divā soppasīlena,³ rattim-uṭṭhānadassinā,⁴
Having the nature of sleeping during the day, seen to be energetic at night,

Niccaṃ mattena soṇḍena, sakkā āvasituṃ gharam.
Forever having addiction to drink, he is unable¹ to live in a house.

¹ The ablative seems to be used with locative sense here; maybe we should translate:
That person falls both from this world and the next.

² Thai: *abhicchanno*? I do not find this verb in the Dictionaries, but it would mean perhaps: *[He who drinks, is poor (and)] well-covered?*

³ This is the Adjectival Instrumental, also found in the line below.

⁴ ChS: *-dessinā*; *with hatred aroused at night.*

**Jā 468 Janasandhajātakam
Bodhisatta Janasandha**

Ten Things that should be Done

The Bodhisatta, when he was King Janasandha, explained ten courses of action which, when not done, bring about regret in the future.

33. Dasa khalu imāni ṭhānāni, yāni pubbe akārītvā,

There are these ten things, which, not having performed in the past,

Sa pacchā anutappati, iccevāha Janasandho.

He regrets in the future,² so said (King) Janasandha.³

34. Aladdhā vittam̐ tappati pubbe asamudānitam̐,

Not having gained or gathered wealth in the past, he suffers,

‘Na pubbe dhanam-esissam̐,’ iti pacchānutappati.

‘In the past I did not seek for riches,’ this he regrets in the future.

35. ‘Sakyarūpaṃ pure santam̐, mayā sippam̐ na sikkhitam̐,

‘In the past, when I was able, I did not train in a craft,

Kicchā vutti asippassa,⁴ iti pacchānutappati.

And there is hardship for one without a craft,’ this he regrets in the future.

36. ‘Kūṭavedī pure āsim̐, pisuṇo piṭṭhimaṃsiko,

‘Before I was deceitful, divisive and a backbiter,

Caṇḍo ca pharuso cāsim̐,’ iti pacchānutappati.

I was violent and was rough,’ this he regrets in the future.

37. ‘Pāṇātipātī pure āsim̐, luddo cāsim̐ anāriyo,

‘Before I was a killer of living beings, an ignoble hunter,

Bhūtānam̐ nāpacāyissam̐,⁵ iti pacchānutappati.

Having no respect for creatures,’ this he regrets in the future.

¹ We must postpone applying the negative in the previous line until here for the verse to make sense.

² Comm: *both in this life and in the next.*

³ Who is the Bodhisatta, of course.

⁴ Text: *appasippassa*; *for one with little craft.*

⁵ BJT: *nāvadāyissam̐*; *With no pity [for creatures].*

38. 'Bahūsu vata santīsu anāpādāsu¹ itthisu,

'Though there were many women who were not married,²

Paradāram aseviṣṣam', iti pacchānutappati.

I went with another's wife', this he regrets in the future.

39. 'Bahumhi vata santamhi, annapāne upaṭṭhite,

'Though there was plenty of food and drink got ready,

Na pubbe adadiṃ dānam,' iti pacchānutappati.

In the past I did not give a gift,' this he regrets in the future.

40. 'Mātaram Pitarañ-cāpi, jiṇṇake gatayobbane,

'Having Mother or Father grown old, with their youth gone,

Pahusanto na posissam,' iti pacchānutappati.

I did not support them,' this he regrets in the future.

41. 'Ācarīyam-anusatthāram sabbakāmarasāharam,

'My teacher, my advisor, who desired every good thing (for me),

Pitaram atimaññissam,' iti pacchānutappati.

My father also – (these) I despised,' this he regrets in the future.

42. 'Samaṇe brāhmaṇe cāpi sīlavante bahussute,

'Ascetics and brāhmaṇas, who were virtuous and learned,

Na pubbe pay¹rupāsissam,' iti pacchānutappati.

In the past I did not pay them honour,' this he regrets in the future.

43. 'Sādhu hoti tapo ciṇṇo, santo ca pay¹rupāsito,

'Good is the one who practices austerity, and a good person is honoured,

Na ca pubbe tapo ciṇṇo,' iti pacchānutappati.

But in the past I did not practice austerity,' this he regrets in the future.

44. Yo ca etāni ṭhānāni, yoniso paṭipajjati,

He who (knows) these things, and practises wisely,

Karam purisakiccāni, sa pacchā nānutappati.

Having performed his duties as a man, does not regret it in the future.

¹ BJT: *anapādāsu*; [women] who were footless? Thai: *anāpadāsu*; [women] who were not distressed? in both cases maybe printers' errors.

² Lit: *who were not nursing*, but the comm. explains *āpādo* as *pariggaho*, a wife.

3: Dhammavaggo Dhamma

Sn 1.10 Ālavakasuttaṃ The Yakkha Ālavaka

Four Things to Cultivate

The yakkha Ālavaka asked the Buddha various questions on the spiritual life, and this verse is part of the answer.

45. Yassete caturo dhammā saddhassa gharam-esino:

That faithful householder who has these four things:

Saccaṃ dhammo dhiti cāgo, sa ve pecca na socati.

Truth, wisdom,¹ courage, charity, after passing away does not grieve.

¹ Comm: *Ettha sussūsapaññānāmena vutto dhammo; herein what is known as the wisdom of wanting to learn is what is called Dhamma.*

**Jā 537 Mahāsutasomajātakam
Bodhisatta Sutasoma**

Four Well-Said Verses

Some verses that were taught to the Bodhisatta by a brāhman who had heard them from the Buddha Kassapa. He is rewarded with a thousand coins for each of the verses.

46. Sakid-eva Sutasoma sabbhi hoti samāgamo,

Let there be a meeting with virtuous people at once, Sutasoma,

Sā nam saṅgati pāleti, nāsabbhi bahusaṅgamo.

Protect and associate with them, not coming together with the unvirtuous.

47. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam,

Sit down together with the virtuous, be acquainted with the virtuous,

Sataṃ Saddhammam-aññāya – seyyo hoti, na pāpiyo.

With the good who know the True Dhamma – that is best, not with the wicked.

48. Jīranti ve Rājarathā sucittā,

Beautiful Royal chariots decay,

Atho sarīram-pi jaraṃ upeti,

So too our body will come to decay,

Satañ-ca Dhammo na jaraṃ upeti,

But the Dhamma of the good will not come to decay,

Santo have sabbhi pavedayanti.

The good and virtuous proclaim it is so.

49. Nabhañ-ca dūre pathavī ca dūre,

The sky is far, far away (from) the earth,

Pāraṃ samuddassa tad-āhu dūre,

The crossing of the ocean, that is far, they say,

Tato have dūrataram vadanti,

But they say that even further than that,

Satañ-ca Dhammam¹ asatañ-ca Rāja.

King, is the Dhamma of the good from (the Dhamma of) the bad.

¹ Text, ChS, Thai: *Dhammo*; it seems to me though that an accusative is needed.

**SN 1.3.20 Dutiya-aputtakasuttam
Childless**

Merits follow one to the Next World

A rich merchant dies after living like a pauper. The Buddha explains that in a previous life he had given alms to a Paccekabuddha, and so in this life he became rich; however, he regreted it later, so he couldn't enjoy it.

50. Dhaññaṃ dhanam rajatam jātarūpaṃ,
Grain, corn, silver and gold,

Pariggahañ-cāpi yad-atthi kiñci,
And whatever other possessions there are,

Dāsā kammakarā pessā, ye cassa anujīvino.
Slaves, servants, messengers, and those who live in dependence.

Sabbaṃ n' ādāya gantabbaṃ, sabbaṃ nikkhippāgāminam.
(Dying) he must go without taking anything, he goes after abandoning everything.

51. Yañ-ca karoti kāyena, vācāya udacetasā,
But what he does by body, word and mind,

Tañ-hi tassa sakam hoti, tañ-ca ādāya gacchati,
That is truly his own, taking that along he goes,

Tañ-cassa anugam hoti, chāyā va anapāyinī.
He is followed along by that, like a shadow follows one.

52. Tasmā kareyya kalyāṇam, nicayam samparāyikam,
Therefore he should do what is good, accumulating for the next world,

Puññāni paralokasmim patiṭṭhā honti pāṇinam.
In the next world merits are the support of living beings.

**Jā 537 Mahāsutasomajātakaṃ
Bodhisatta Sutasoma**

The Priority of Truth

The Bodhisatta's teaching to the man-eating King, which eventually persuades him to give up his evil habit.

53. Dhanam caje yo pana aṅgahetu,¹

He who, for the sake of a limb, would give up wealth,

Aṅgam caje jīvitam rakkhamāno;

Would give up a limb for saving his life;

Aṅgam dhanam jīvitāñ-cāpi sabbam,

* But a man remembering the Dhamma,

Caje naro Dhammam-anussaranto.

Should (be prepared to) give up limb, wealth, life and all.

¹ ChS, Thai: *Caje dhanam aṅgavarassa hetu; For the sake of an excellent limb, he would give up wealth?*

Jā 510 Ayogharajātakaṃ¹
Iron House Bodhisatta

Truth and Untruth have Different Results

To protect their new-born son, the Bodhisatta, the King and Queen build an iron house and keep him in it. On coming of age, though, he realises he is not safe from old age and death and proclaims 24 verses which culimate in the following famous verses.

54. Dhammo have rakkhati Dhammacāriṃ,

The Dhamma protects the one who lives by the Dhamma,

Dhammo suciṇṇo sukham-āvahāti,

The Dhamma well-practised brings happiness,²

Esānisamso Dhamme suciṇṇe,

This is the advantage of the Dhamma well-practised,

Na duggatiṃ gacchati Dhammacārī.

He who lives by the Dhamma does not go to a bad destination.

55. Na hi Dhammo adhammo ca ubho samavipākino,

Therefore the Dhamma and false Dhamma do not have the same result,

Adhammo Nirayaṃ neti, Dhammo pāpeti Suggatiṃ.

False Dhamma leads to the Nether Regions, the Dhamma causes one to attain a Happy State.

¹ This verse also appears in Mahādhammapālajātakaṃ (Jā 447), and as the first of Dhammikatthera's verses in the Theragāthā, where the following verse occurs also.

² Comm: *chasu kāmasaggesu sukhaṃ āvahati; brings the happiness of the six Heavenly sense realms.*

SN 1.1.48 Jetavanasuttam Jeta's Wood

The Purification of Mortals

Anāthapiṇḍika is reborn as a god in Heaven. Later he comes to see the Buddha and utters these words.

56. Kamman vijjā ca dhammo ca, sīlam jīvitam-uttamaṃ,
Deeds, knowledge and (other) things,¹ and virtue are the life supreme,

Etena maccā sujjhanti, na gottena dhanena vā.
By these mortals are purified, not by their clan or their wealth.

Jā 458 Udayajātakam Bodhisatta Udaya

The Path to Heaven

The Bodhisatta, reborn as the Lord of the Gods Sakka, explains the path to Heaven to his former wife.

57. Vācam manañ-ca paṇidhāya sammā,
Through rightly aspiring with voice and mind,

Kāyena pāpāni akubbamāno,
(And) doing nothing wicked with the body,

Bahunnapānaṃ gharam-āvasanto,
One living in a household, with abundant food and drinks,

Saddho mudū samvibhāgī vadaññū,
(Should be) faithful, gentle, generous, bountiful,

Saṅgāhako sakhilo saṅhavāco –
Kind in heart, kind-spoken, of polished speech –

Etthaṅghito paralokam na bhāye.
One who lives like this need not fear the world to come.

¹ The comm. makes these three equivalent to the threefold training: *Tattha kamman-ti Maggacetanā; vijjā ti Maggapaññā; dhammo ti samādhipakkhikā dhammā; herein, deeds means being intent on the Path; knowledge means wisdom regarding the Path; and (other) things means those things on the side of concentration.*

Jā 57 Vānarindajātakam The Monkey-King

Four Things leading to Success

A monkey-King outwits a crocodile who tries to eat him, and the crocodile acknowledges his escape with the following verse.

58. Yassete caturo dhammā, Vānarinda, yathā tava:

He who, monkey-King, like you, has these four things:

Saccam dhammo dhiti cāgo, diṭṭham so ativattati.

Truth, wisdom, courage, charity, will overcome his foe.¹

Jā 58 Tayodhammajātakam The Three Things

Three Things leading to Success

The Bodhisatta escapes from a man-eating ogre (rakkhasa) and the latter acknowledges his escape with the following verse.

59. Yassete ca tayo dhammā, Vānarinda yathā tava:

He who, monkey-King, like you, has these three things:

Dakkhiyam sūriyam paññā,² diṭṭham so ativattati.

Dexterity, heroism, wisdom, will overcome his foe.

¹ Comm: *Diṭṭhan-ti paccāmittam; diṭṭha* here being equal to Sanskrit *dviṣta*, not in PED. Cf. this verse with 45 above.

² The Comm. explains *dakkhiyam* by *dakkhabhāvo*, and *sūriyam* by *sūrabhāvo*; and says: *paññā ti paññāpadaṭṭhānāya upāyapaññāyetaṃ nāmam; this is a name for wisdom as proximate cause, wisdom in means.*

Jā 92 Mahāsārajātakam The Rich Man

Wise Discrimination

The Bodhisatta uncovers a female monkey as the real thief of the King's jewels, and the King praised him with the following verse.

60. Ukkaṭṭhe sūram-icchanti; mantīsu akutūhalam;

In battle¹ they wish for a hero; in advice for calmness (of speech);

Piyañ-ca annapānamhi, atthe jāte ca Paṇḍitam.

In food and drink for a friend; when need arises (they wish) for a Wise One.

SN 1.1.33 Sādhusuttam Good

The Gift of Fearlessness

The gods come to see the Buddha and praise various kinds of giving, including the gift of fearlessness.

61. Yo pāṇabhūtāni aheṭṭhayam caram,

He who lives without hurting living beings,

Parūpavādā na karoti² pāpam,

(Fears) others' blame³ and does nothing wicked,

Bhīrum pasamsanti, na tатtha sūram,

They praise the cautious one, not the adventurer in this,

Bhayā hi santo na karonti pāpam.

Through fear (of blame) the good do nothing wicked.

¹ Comm: *saṅgāme sampahāre; in war, in battle.*

² Text, BJT, ChS: *karonti*; plural form, where a singular is needed.

³ Comm: *parassa upavādashayena.*

Dhp 193 Ānandattherapañhavatthu
The Elder Ānanda's Question

The Provenance of the Buddhas

The Buddha taught this verse in answer to a question by Venerable Ānanda.

62. Dullabho Purisājañño, na so sabbattha jāyati,
A Well-Bred Man is rare, he is not born anywhere,¹

Yattha so jāyate Dhīro, taṃ kulam sukham-edhati.
Wherever the Wise One is born, that family gains happiness.

¹ The comm. explains that the well-bred man is a Buddha, and that they are born only in the Middle Lands.

4: Sukhavaggo Good

Dhp 331-3 Māravatthu Māra

The Good Things in Life

The Buddha is reflecting on whether it is possible for Kings to rule the world with justice. Māra, finding this out, comes to the wrong conclusion, and tries to tempt him. The Buddha explains what is truly good.

63. Atthamhi jātamhi sukhā sahāyā,

In the arising of able companions there is good,

Tuṭṭhī sukhā yā itarītarena,

Being content with anything whatsoever is good,

Puññaṃ sukhaṃ jīvitasāṅkhayamhi,

At the destruction of life merit is good,

Sabbassa dukkhassa sukhaṃ pahāṇaṃ.

The abandoning of all suffering is good.

64. Sukhā mattheyyā loka, atho petteyyatā sukhā,

Respecting one's mother is good in the world, also respecting one's father is good,

Sukhā sāmaññatā loka, atho brahmaññatā sukhā.

Respecting ascetics is good in the world, also respecting brāhmaṇas¹ is good.

65. Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā paṭiṭṭhitā,

(Maintaining) virtue till old age is good, the establishing of faith is good,

Sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ² sukhaṃ.

The acquisition of wisdom is good, the non-doing of wicked things is good.

¹ Comm: *bāhitapāpesu Buddhapaccekaḥ Buddhasāvakesu*; towards those who have put aside wickedness, (like) Awakened Ones, Independent Awakened Ones and Disciples.

² Text: *pāpassākaraṇaṃ*; singular form in sandhi.

Dhp 194 Sambahulabhikkhuvatthu Many Monks

True Goodness

The monks discuss what is the true good in the world, some say ruling, some say love, some say food. The Buddha explains what is truly good.

66. Sukho Buddhānam-uppādo, sukhā Saddhammadesanā,

The arising of the Awakened Ones is good, the teaching of the True Dhamma is good,

Sukhā Saṅghassa sāmaggī, samaggānaṃ tapo sukho.

The harmony of the Community is good, and devotion to unity is good.

Dhp 290 Attanopubbakammavatthu Deeds Formerly Done by Oneself

Renouncing the Lesser Good for the Greater

The Bodhisatta's son meets some paccekabuddhas and attains Awakening and later dies. His father, when he finds out honours his grave. Afterwards when reborn the Bodhisatta attains Awakening and he is greatly honoured in a similar way.

67. Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ,

If, with the renunciation of a small good, he might see a great good,¹

Caje mattāsukhaṃ Dhīro, sampassam vipulaṃ sukhaṃ.

The Wise One should renounce that little good, seeing the good that is great.

¹ Comm: *uḷāraṃ sukhaṃ nibbānasukhaṃ vuccati; a lofty good, the goodness of Emancipation is what is meant.*

Dhp 204 Pasenadikosavattthu King Pasenadi of Kosala

The Greatest Things

King Pasenadi is always overeating and suffering for it. The Buddha has the King's nephew learn and recite a verse which reminds the King to be moderate. Later the King is cured and tells him about his good fortune. The Buddha recites the following verse.

68. Ārogyaparamā lābhā, santuṭṭhi paramaṃ dhanam,

Good health is the greatest gain, contentment is the greatest wealth,

Vissāsā paramā ñāti, Nibbānam paramaṃ sukham.

Trust is the greatest of relations, Emancipation is the greatest good.

SN 1.1.73 Vittasuttam¹ Wealth

Four Great Things

A God comes to the Buddha and asks four questions to which these are the replies.

69. Saddhīdha vittaṃ purisassa seṭṭham,

Faith is a person's greatest wealth here,

Dhammo suciṇṇo sukham-āvahāti,

The Dhamma, when accomplished, brings happiness,

Saccam have sādutaram rasānam,

Truth is surely is the sweetest of tastes,

Paññājīvim² jīvitam-āhu seṭṭham

Living a wise life they say is the greatest.

¹ This verse also occurs in Ālavakasuttam, Sn 1.10.

² Thai: *Paññājīvī*; *Being one living wisely*.

Dhp 182 Erakapattanāgarājavatthu The Nāga King Erakapatta

The Rare Things

A monk in the time of Buddha Kassapa dies and is reborn as a nāga. Eventually he hears that a new Buddha has arisen in the world, and goes and asks why he cannot attain rebirth as a human even after so long a time. This is the Buddha's reply.

70. Kiccho manussapaṭilābho, kiccham maccāna' jīvitam,
(It is) rare to acquire (birth as a) human, rare is the life of mortals,

Kiccham Saddhammasavanaṃ, kiccho Buddhānam-uppādo.
(It is) rare to hear the True Dhamma, rare the arising of the Awakened Ones.

SN 1.1.51 Jarāsuttam Fading

Four More Good Things

A God asks the Buddha four questions and gets the following replies.

71. Sīlam yāva jarā sādhu, saddhā sādhu patiṭṭhitā,
Until it fades virtue is good, faith is good when established,

Paññā narānam ratanam, puñnam corehi dūharam.
Wisdom is the people's treasure, it is hard for merit to be carried off by thieves.

Dhp 223 Uttarā-Upāsikāvatthu The Laywoman Uttarā

Overcoming Defilements with their Opposites

A wife hires a courtesan to look after her husband's needs, while she serves the Buddha and his monks. The courtesan gets angry and tries to burn her with boiling ghee, but the power of loving-kindness stops it burning.

72. Akkodhena jīne kodham, asādhum sādhunā jīne,
By non-anger one should overcome anger, by virtue one should overcome lack of virtue,

Jīne kadam¹ dānena, saccenālikavādinam.
One should overcome miserliness by generosity, by truth lying speech.

Dhp 354 Sakkapañhavatthu Sakka's Questions

The Dhamma Surpasses All

The Gods have four questions which none of them is able to answer, they therefore go to the Buddha with their questions and this is his reply.

73. Sabbadānaṃ Dhammadānaṃ jināti,

The gift of the Dhamma surpasses all other gifts,

Sabbaṃ rasaṃ Dhammaraso jināti,

The taste of the Dhamma surpasses all other tastes,

Sabbaṃ ratiṃ Dhammaratiṃ jināti,

The love of the Dhamma surpasses all other loves,

Taṇhakkhayo sabbadukkhaṃ jināti.

The destruction of craving overcomes¹ all suffering.

¹ We see here how the range of meaning found in one Pāli word cannot always be maintained in English and there is sometimes a need to vary the translation in order to make good sense.

**Jā 537 Mahāsutāsomajātakaṃ
Bodhisatta Sutasoma**

Various Reciprocal Duties

The Bodhisatta converts a man-eating King and brings him home, but the people do not feel safe. The Bodhisatta admonishes them with these verses.

74. Na so Rājā yo ajeyyaṃ jināti,

A King does not overcome one who is not to be overcome,¹

Na so sakhā yo sakhāraṃ jināti,

A friend does not overcome he who is one of his friends,

Na sā bharīyā yā patino vibhetti,²

A wife should not be afraid of he who is her husband,

Na te puttā ye na bharanti jīṇṇaṃ.

Those who are children should support those who are aged.³

75. Na sā sabhā yattha na santi santo,

That is not an assembly-hall wherein the good⁴ are not found,

Na te santo ye na bhaṇanti Dhammaṃ;

They are not good who do not talk about Dhamma;

Rāgañ-ca dosaṅ-ca pahāya mohamaṃ,

Having put away passion, hatred and delusion,

Dhammaṃ bhaṇanto va bhavanti santo.

The good are surely talking about the Dhamma (to others).

¹ Comm: *ajeyyā nāma Mātāpitaro*; one not to be overcome means Mother or Father.

² ChS, Thai: *patino na vibhetti*; should not not be afraid of her husband; (cf. the following line for the use of the double negative); the reading is against the metre.

³ Lit: *Those who are children should not not support those who are aged*; this sentence involves a double negative, which is normal in Pāḷi but not acceptable in English grammar.

⁴ Comm: *santo ti paṇḍitā*.

Dhp 251 Pañca-upāsakavatthu The Five Lay Followers

The Great Defilements

While the Buddha is preaching the Dhamma, of five lay followers one falls asleep, another scratches the earth, one shakes a tree, another looks at the sky and only one listens attentively. The Buddha explains they were a snake, an earthworm, a monkey, an astrologer and a student of the Vedas in their previous births and behave accordingly now.

76. Natthi rāgasamo aggi, natthi dosasamo gaho,

There is no fire like passion, there is nothing that takes a hold like hatred,

Natthi mohasamañ jālañ, natthi taṇhāsamā nadī.

There is no snare like delusion, there is no flood¹ like craving.

SN 1.3.2 Purisasuttam People

Three Roots of Evil

King Pasenadi asks what things when they arise are unbeneficial, unsatisfactory and uncomfortable.

77. Lobho doso ca moho ca, purisam pāpacetasam,

* Greed, hatred and delusion, when they arise within him,

Himsanti attasambhūtā, tacasāram va samphalam.

Destroy the person with bad thoughts, just as the fruit (destroys) the reed.²

¹ Nadī means *a river*, but in the simile it must mean or imply *a river in spate*.

² This refers to reeds like the bamboo which are destroyed when they fruit.

Dhp 60 Aññatarapurisavatthu A Certain Man

The Long Journey in Saṃsāra

King Pasenadi is overcome with desire for another man's wife and seeks to have him killed. During the night he wakes to the sound of four people screaming. The Buddha explains they were adulterers in their previous lives and did no good deeds.

78. Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,

Long is the night for one who is awake, long is a league for one who is tired,

Dīgho bālānaṃ saṃsāro Saddhammaṃ avijānataṃ.

Long is the round of births and deaths¹ for the fools who do not know the True Dhamma.

Dhp 155 Mahādhanaseṭṭhiputtavatthu The Son of the Merchant Mahādhana

Profiting in Neither Way

A wealthy youth takes to drink and squanders both his own and his wife's money and ends up a beggar. The Buddha explains that if he had applied himself as a layman he would have been amongst the chief treasurers; and if he had become a monk he would have attained the paths and fruits.

79. Acarivā brahmacarīyaṃ, aladdhā yobbane dhanaṃ,

Not having lived the spiritual life, not having gained wealth in their youth,

Jiṇṇakoñcā ca jhāyanti khīṇamacche va pallale.

They waste away like the herons in a small lake devoid of fish.

¹ It is hard to find one word in English that corresponds to the word *saṃsāra* in Pāli, so a phrase must be used.

5: Atthavaggo Advantages

Jā 342 Vānarajātakam The Monkey

Seizing the Advantage

A crocodile, wishing to get a monkey's heart for his wife, entices a monkey onto his back, but at the critical time, the monkey persuades him that he left his heart in a tree and escapes when land is approached.

80. Yo ca uppatitam attham na khippam-anubujhati,

He who does not attend quickly to the advantage that is present,

Amittavasam-anveti, pacchā ca anutappati.

Goes under the power of foes, he regrets it in the future.

81. Yo ca uppatitam attham khippam-eva nibodhati,

He who attends quickly to the advantage that is present,

Muccate sattusambādhā, na ca pacchānutappati.

Is freed from the press of his enemy, he does not regret it in the future.

Jā 370 Palāsajātakam Foilage

Not all Growth is Advantageous

A goose warns a tree-god that a banyan sapling that was taking hold in its home would eventually destroy it. The warning was ignored and the tree succumbed.

82. Na tassa vuddhi kusalappasatthā,

That growth is not praised by the virtuous,

Yo vaḍḍhamāno ghasate patiṭṭham;

Which, when established, consumes what is prospering;

Tassūparodhamṃ parisaṅkamāno,

Suspecting (it may be) an obstacle,

Patārayī mūlavadhāya Dhīro.

The Wise try to destroy it at the root.

Jā 218 Kūṭavānijaṭakam The Fraudulent Merchant

A Cheat is Cheated in Return

Someone stole some ploughshares and when questioned said that mice had taken them away; in return his accuser carried off the thief's son and said a hawk had done it. This is the Bodhisatta's comment and solution to the problem.

83. Saṭhassa sāṭheyyam-idaṃ sucintitaṃ,

This treachery towards the treacherous is well thought-out,

Paccoḍḍitaṃ paṭikūṭassa kūṭam,

Fraudulence towards the fraudulent is but a snare laid in return,

Phālaṃ ce adeyyuṃ¹ mūsikā,

If mice can carry off a ploughshare,

Kasmā kumāraṃ² kulalā no bhareyyuṃ?³

Why can't a hawk carry off a boy?

84. Kūṭassa hi santi kūṭakūṭā,

There is fraud upon fraud for the fraudulent,

Bhavati cāpi⁴ nikatino nikatya,

There is cheating in return for he who cheats,

Dehi puttanaṭṭhaphālanaṭṭhassa phālaṃ,

The one who lost a child should give the ploughshare to the one who lost his ploughshare,

Mā te puttam-ahāsi⁵ phālanaṭṭho.

And the one who lost his ploughshare must not carry off his child.

¹ ChS, Thai: *Phālañ-ce khadeyyuṃ*; [If mice] can eat a ploughshare.

² Text: *kumāre*; plural form, I suppose we could translate: *Why can't a hawk carry off boys.*

³ Text, BJT, Thai: *hareyyuṃ*; bear off [a boy]?

⁴ Thai: *paro*; [There is cheating] by another? [in return for the cheat].

⁵ Text: *putte ahāsi*, plural, but in the story only one child had been taken.

Jā 189 Sīhacammajātakam The Lion's Skin

Keeping Quiet

A merchant used to dress his donkey up like a lion to scare away the villagers while it was eating, until one time the donkey gave the game away.

85. Ciram-pi kho tam khādeyya gadrabho haritam yavam,
For a long time the donkey may have eaten grass and barley,

Pāruto sīhacammena, ravamāno va dūsayi.
While covered with a lionskin, (but) he spoiled it all by braying.

Jā 426 Dīpijātakam The Panther

More than Gentle Persuasion is Sometimes Necessary

A goat tries with kind words to persuade a panther not to attack and eat her; the panther however didn't listen and got his prey.

86. Neva duṭṭhe nayo atthi na dhammo na subhāsitaṃ,
There is no reason, truth,¹ or well-spoken words in the wicked,

Nikkamaṃ² duṭṭhe yuñjetha, so ca sabbhi na rañjati.
You should endeavour to endure the wicked, (but) the virtuous take no delight.

¹ Comm: *dhammo ti sabhāvo*.

² Text: *Nikkhamam*; [*You should endeavour*] to send away [*the wicked*].

Jā 223 Puṭabhatajātakam The Pot of Food

A Limit to One's Duties

A queen is neglected by the King who lets her starve. To chastise the King the Bodhisatta spoke these verses, which led to the King repenting.

87. Namō namantassa, bhaje bhajantam,

Reverence to the reverent, honour the honourable,

Kiccānukubbassa kareyya kiccaṃ,

She should do her duty to one doing his duty,

Nānatthakāmassa kareyya attham,

(But) she need not do good to one wishing her harm,

Asambhajantam-pi na sambhajeyya.

No one need love those who do not love (in return).

88. Caje cajantam vanatham na kay'rā,

She should abandon the one who abandons (her), not having desire,

Apetacittena na sambhajeyya.

She need not love the one who is devoid of thought.

Dvijo dumam khīṇaphalan-ti¹ ñatvā,

A bird, knowing that a tree is devoid of fruit,

Aññam samekkheyya mahā hi loko.

Can seek out another (tree) in this great wide world.

¹ Thai: *phalam va*; as [a bird, knowing a tree is devoid of fruit].

Jā 539 Mahājanakajātakam¹
King Mahājanaka

The Necessity for Effort

The Bodhisatta is nearly lost at sea, but through his courageous and determined effort makes it to land again. Later he reflects on his success.

89. Acintitam-pi bhavati, cintitam-pi vinassati,

(Sometimes) the unthought of occurs, and (what is well) thought-out fails,

Na hi cintāmayā bhogā itthiyā purisassa vā.

The happiness of a man and a woman is not made by thought.

Jā 164 Gijjhajātakam
The Vulture

When Faculties Wane

A vulture who had been stealing things in the city is captured and brought before the King, and the following dialogue takes place.

90. “Kin-nu gijjho yojanasatam kuṇapāni avekkhati,

“Why, when a vulture sees corpses a hundred leagues away,

Kasmā jālañ-ca pāsañ-ca āsajjā pi na bujjhasi?”

When approaching, did you not see the net and snare?”

91. “Yadā parābhavo hoti poso jīvitasāṅkhaye,

“When a creature is in decline and life is coming to an end,

Atha jālañ-ca pāsañ-ca āsajjā pi na bujjhati.”

Then approaching, he does not see the net and snare.”

¹ This verse also occurs in Jā 483, Sarabhamigajātakam.

Jā 100 Asātarūpajātakaṃ¹
The Disagreeable Form

Craving brings Suffering

The story is of Suppavāsā who carried her child for seven years and took seven days to bear him. Still she desired more children.

92. Asātaṃ sātarūpena, piyarūpena appiyaṃ,

The disagreeable having an agreeable form, the unlovely having a lovely form,

Dukkhaṃ sukhasa rūpena, pamattam-ativattati.

The painful having the form of pleasure, overcomes the one who is heedless.

Jā 126 Asilakkhaṇajātakaṃ
The Sign of the Sword

Suitability

Through a strategem a sneeze wins a bride and a kingdom for a prince, but a brahmin who sneezes loses his nose.

93. Tad²-ev' ekassa kalyāṇaṃ, tad-ev' ekassa pāpakaṃ,

That which is good for one, (maybe) that which is bad for another,

Tasmā sabbaṃ na kalyāṇaṃ, sabbaṃ cāpi na pāpakaṃ.

Therefore is nothing completely good, there is nothing completely bad.

Jā 97 Nāmasiddhijātakaṃ
A Lucky Name

A Name is Just a Name

In the story a man called Wicked hates his name so he is advised to search for a new one. He comes across Life who had just died, Wealthy who was poor, and Guide who was lost in a forest. Then he realised a name is just a name, nothing more.

94. Jīvakañ-ca mataṃ disvā, Dhanapālīñ-ca duggataṃ,

Having seen Life lying dead, Wealthy who was poor,

Panthakañ-ca vane mūlhaṃ, Pāpako puna-r-āgato.

And Guide lost in the wood, Wicked came (home) again.

¹ This verse also occurs at Udāna 2.8.

² Thai: *Tath'*; in the next line also.

Jā 207 Assakajātakam Poverty

The Impermanence of Desire

A negligent queen gets reborn as a worm, and is made by the Bodhisatta to speak to her grieving King, who when he hears about her love for her new husband abandons his grief.

95. Navena sukhadukkhena porāṇam apithīyati,

Former pleasure and pain are shut out by the new,

Tasmā Assakaraññā va kīṭo piyatara mamaṃ.

Therefore a worm to me is more lovely than King Assaka.

Sn 1.11 Vijayasuttam Success

Lack of Insight

The Buddha describes the loathsomeness of the body and concludes the discourse with these verses.

96. Dipādako yaṃ asuci duggandho parihīrati,

The two-legged one takes care of the impure, bad-smelling (body),

Nānākuṇapaparipūro, vissavanto tato tato.

Which is full of various corpses, oozing from here and there.

97. Etādisena kāyena yo maññe unnametave?

Having such a body, who would think to be conceited?

Param vā avajāneyya? Kim-aññatra adassanā.

Or who would disparage another? This is due to¹ lack of insight.

¹ PED: *kiṃ aññatra* what but, i. e. what else is the cause but, or: this is due to.

Dhp 129 Chabbaggiyabhikkhuvatthu The Group-of-Six Monks

Comparing Oneself with Others

The group of six monks chase off the group of seventeen monks and take their rooms. The Buddha lays down a rule and speaks the following verse.

98. Sabbe tasanti daṇḍassa, sabbe bhāyanti Maccuno,
Everyone trembles at the stick, everyone is in fear of Death,

Attānaṃ upamaṃ katvā, na haneyya na ghātaye.
After comparing oneself (with others), one should not kill or have (them) killed.

Dhp 131 Sambahulakumārakavatthu¹ Many Youths

The Desire for Happiness

As the Buddha goes on his alms-round he sees a group of boys tormenting a snake for fun. He admonishes them with this verse.

99. Sukhakāmāni bhūtāni yo daṇḍena vihimsati,
* He who harms with a stick beings who also desire happiness

Attano sukham-esāno, pecca so na labhate sukhaṃ.
While himself seeking happiness, will not find happiness after passing away.

¹ Dhp 131 = Udāna 2.3.

Jā 362 Sīlavīmaṃsajātakam Enquiring into Virtue

Virtue and Learning

The Bodhisatta wishes to find out which is more important, virtue or learning, and takes a coin a day from the King until on the third day he is arrested. He then understands which is most valued in the world.

100. Mogho jāti¹ ca vaṇṇā ca,² sīlam-eva kiruttamaṃ,
Birth and beauty³ are delusions, virtue is supreme it is said,

Sīlena anupetassa, sutenattho na vijjati.
For one unendowed with virtue, there is no value in learning.

*Paṭhamam Satakam
The First Hundred*

¹ BJT: *jāti*; where a plural is appropriate.

² ChS, Thai: *Moghā jāti ca vaṇṇo ca*; *Birth and (bodily) beauty are vanities.*

³ Comm: *sarīravaṇṇo abhirūpabhāvo.*

6: Mittavaggo Friends

Jā 533 Cūlahamsajātakam Little Goose

Loyalty gets its Reward

A King of the geese is caught by a fowler, but his Commander-in-Chief refuses to leave him. The fowler takes them to the King of Men who, impressed by their virtue, sets them free.

101. Evaṃ mittavatam atthā sabbe honti padakkhiṇā,

All those with vows of friendliness in this way are fortunate in their affairs,

Hamsā yathā Dhataratthā, ñātisaṅgham-upāgamum.

Just like the Dhataratthā geese, who returned to their community of relatives.

Jā 121 Kusanālijātakam The Sacred reed

Friendship knows no Boundaries

The Bodhisatta was one time born as a lowly god in a sacred reed (Kusanāli). Nevertheless he was able to save the home of a god who lived in a tree, who then spoke this verse.

102. Kare sarikkho, atha vā pi seṭṭho,

The one the same, and then the one greater,

Nihīnako vā pi, kareyya mitto,¹

And the one lower, let him make his friend,

Kareyyum te vyasane uttamattham,

He should give the utmost help to unfortunates,

Yathā aham Kusanāli rucāyam.

Just as (the god) Kusanāli did to this tree.

¹ BJT, ChS, Thai: *eko*; the point would seem to be lost with this reading.

Jā 157 Guṇajātakaṃ Virtue

Gratefulness to Friends

A jackal, who saved a lion when he was in peril of losing his life, is recommended by the lion to his jealous mate.

103. Api ce pi dubbalo mitto mittadhammesu tiṭṭhati,
If a weak friend is established in friendliness,

So¹ ñātako ca bandhū ca, so mitto so ca me sakhā,
He is my relative and my kin, that friend is a (true) comrade to me,

Dāṭhini mātimaññittho,² sigālo mama pāṇado!
O sharp-fanged one, despise him not, that jackal saved my life!

Jā 83 Kālakaññijātakaṃ Black-Ear

The True Friend

People objected to someone because he was called Black-Ear; however he turned out to be a true friend. Names are not important, they are but sounds.

104. Mitto have sattapadena hoti,
He is truly a friend who (goes) seven steps,

Sahāyo pana dvādasakena hoti,
But with twelve he is a companion true,

Māsaddhamāsena ca ñāti hoti,
Through a month or a fortnight he is (like)³ a relative,

Tat-uttarim attasamo pi hoti.
More than that he is (considered) the same as my self.

¹ Text *Yo*, but the sense requires *so*.

² Thai: *mātimaññivho*; this looks like a perfect form, but the prohibitive is normally constructed with the aorist.

³ Comm: *ñātisamo*.

Jā 473 Mittāmittajātakaṃ Friends and Foes

The 16 Qualities of Foes and Friends

The Bodhisatta explains to King Brahmadata the sixteen qualities of a foe, and the sixteen qualities of a friend.

105. Na naṃ umhayate disvā, na ca naṃ paṭinandati,

Having seen you he does not smile, nor does he give you a welcome,

Cakkhūni cassa na dadāti, paṭilomañ-ca vattati.

He does not give you attention,¹ he speaks out against you.²

106. Amitte tassa bhajati, mitte tassa na sevati,

Your foes he entertains, but with your friends he does not mix,

Vaṇṇakāme nivāreti, akkosante pasamsati.

He stops those who like to praise (you), he commends those who abuse (you).

107. Guyhañ-ca tassa nakkhāti, tassa guyhaṃ na gūhati,

His secret he does not tell you, (but) your secret he does not hide,

Kammaṃ tassa na vaṇṇeti, paññassa nappasamsati.

He does not praise what you have done, your wisdom he does not commend.

108. Abhave nandati tassa, bhave tassa na nandati,

He takes joy in your loss, he takes no joy in your success,

Accheram̐ bhojanam̐ laddhā tassa nuppajjate sati,

Having received delicious food he does not tell you it exists,

Tato naṃ nānukampati, aho!³ so pi labheyy' ito.

Yes! (he believes) he will that gain from not having compassion for you.

109. Iccete soḷasākārā amittasmim̐ paṭiṭṭhitā,

These are the sixteen conditions that are established in a foe,

Ye hi amittam̐ jāneyya disvā sutvā ca Paṇḍito.

Therefore, having seen and heard (these things), the Wise One can know who his foe is.

¹ Lit: [*He does not give you*] his eyes; which is unidiomatic in English.

² Comm: *tassa katham̐ paṭipparati paṭisattu hoti*; in his speech he objects, opposes you.

³ Thai: *ahā*; he says [*he will gain from having no compassion for you*].

110. Pavuttham cassa¹ sarati, āgataṃ abhinandati,

When away from home he remembers you, on return he greatly rejoices,

Tato kelāyito² hoti vācāya paṭinandati.

Therefore he has fondness (for you) and welcomes you with (kindly) words.

111. Mitte tasseva bhajati, amitte tassa na sevati,

Your friends he entertains, but with your foes he does not mix,

Akkosante nivāreti, vaṇṇakāme pasamsati.

He stops those who abuse (you), he commends those who like to praise.

112. Guyhañ-ca tassa akkhāti, tassa guyhañ-ca gūhati,

His secret he tells to you, your secret he (surely) hides,

Kammañ-ca tassa vaṇṇeti, paññaṃ tassa³ pasamsati.

He speaks in praise of what you've done, your wisdom he does commend.

113. Bhave ca nandati tassa, abhave tassa na nandati,

He takes joy in your success, (but) he takes no joy in your loss,

Accheraṃ bhojanaṃ laddhā tassa uppajjate sati.

Having received delicious food he tells you that it exists,

Tato naṃ anukampati, aho! so pi labhey' ito.

Yes! (he believes) he will gain from having compassion for you.

114. Icete soḷasākārā mittasmiṃ suppatiṭṭhitā,

These are the sixteen conditions that are well-established in a friend,

Ye hi mittañ-ca jāneyya, disvā sutvā ca Paṇḍito.

Therefore, having seen and heard (these things), the Wise One will know who his friend is.

¹ ChS: *tassa*; [away from] his [home].

² Thai: *kelāyiko*; [Therefore he is] fond.

³ Thai: *paññaṃ-assa*; his [wisdom he does commend]?

**DN 31 Sigālasuttam
Advice to Sigāla**

Friends, Bad and Good

The Buddha explains to the young man Sigāla how to distinguish bad friends and good friends.

115. Aññadatthuharo mitto, yo ca mitto vacīparo,

The friend who steals (from you), that friend who excels in words (but doesn't do),

Anuppiyañ-ca yo āha,¹ apāyesu ca yo sakhā:

He who is said to flatter, that comrade who is a spendthrift:²

116. Ete amitte cattāro, iti viññāya Paṇḍito,

These four are foes, this is known by the Wise One,

Ārakā parivajjeyya, maggam paṭibhayam yathā.

He should avoid them from afar, like a fearful path.

117. Upakāro ca yo mitto, yo ca mitto sukhe dukhe,

That friend who is helpful, the friend in happiness and suffering,

Atthakkhāyī ca yo mitto, yo ca mittānukampako:

That friend who shows what is profitable, the friend who is compassionate:

118. Ete pi mitte cattāro, iti viññāya Paṇḍito,

These four are real friends, such is known by the Wise One,

Sakkaccam pay¹rupāseyya, Mātā puttam va orasam.

He should attend on them carefully, as a Mother a child on the breast.

¹ Thai: *āhu*; plural form, which also gives good meaning.

² I am taking it that *apāyesu sakhā* is equivalent to *apāyasahāya*; the comm. is no help here.

AN 7.36 Paṭhamamittasuttaṃ Friends

The True Friend

The Buddha explains the seven things by which one can recognise a true friend.

119. Duddadaṃ dadāti mittam,¹ dukkaraṃ vāpi kubbati,

A (true) friend gives what's hard to give, and does what's surely hard to do,

Atho pissa duruttāni, khamati dukkhamāni pi.²

And when there are bad words, that are hard to bear, he bears them.

120. Guyhañ-ca tassa³ akkhāti, guyhassa parigūhati,

His secret he tells to you, but he hides (your) secret,

Āpadāsu na jahati, khīṇena nātimaññati.

He does not abandon (you) in misfortune, he does not despise (you) when ruined.

121. Yasmiṃ etāni ṭhānāni saṃvijjantīdha puggale:

In whatever person these (seven) things are found here:

So mitto mittakāmehi, bhajitabbo tathāvidho.

He is a (true) friend through his love of friends, one can keep company with such a one.

¹ ChS: *mitto*; masculine, the word occurs with both masc. and neut. forms; BJT: *vittam*; [He gives what is hard to give] from his wealth; Thai: *cittam*: [He gives what is hard to give] with his mind?

² Text: *dukkhayāni pi* ? ChS: *ca*.

³ BJT: *cassa*; but the 2nd person pronoun makes more sense here.

AN 7.37 Dutiyamittasuttam Friends

True Friends

Seven more things by which one can know a true friend.

122. Piyo ca garu bhāvanīyo, vattā ca vacanakkhamo,
Pleasant, respectful, and mature, one who speaks words of forbearance,

Gambhīrañ-ca katham kattā, no caṭṭhāne niyojaye.¹
One who talks about what is deep, who does not urge the impossible.

123. Yasmiñ etāni ṭhānāni sañvijjantīdha puggale:
In whatever person these (seven) things are found here:

So mitto mittakāmena, atthakāmānukampako.
He is a (true) friend through his love of friends, compassionately desiring your welfare.

Api nāsiyamānena, bhajitabbo tathāvidho.
Though he has come to destruction, one can keep company with such a one.

¹ ChS: *niyojako*; I cannot find this form in the Dictionaries; it would mean: *he is not one who urges [the impossible]*.

SN 1.1.53 Mittasuttam Friends

Four True Friends

A god approaches and asks four questions regarding friends and this is the Buddha's reply.

124. Satto pavasato¹ mittam, Mātā mittam sake ghare,

A caravan is a friend to one traveling abroad, a Mother is a friend in one's home,

Sahāyo atthajātassa hoti mittam punappunam.

A companion when need has arisen is a (true) friend time and again.

Sayamkatāni puññāni tam mittam samparāyikam.

Merits that were done by oneself are the (true) friend in the next world.

¹ Thai: *pasavato*; [A caravan] brings forth [a friend]? Maybe this is a transcription error.

7: Dubbhavaggo Treachery

Jā 493, Mahāvāṇijātakam¹ The Great Merchant

Gratefulness and Moderation

The god of a Banyan tree gives presents to merchants, who out of greed decide to cut down the tree. Their chief protests with this verse, and is the only one spared retribution.

125. Yassa rukkhassa chāyāya, nisīdeyya sayeyya vā,
That tree with shade where you can sit or lie,

Na tassa sākham bhañjeyya mittadubbho hi pāpako.
Its branch the wicked deceiver of friends should not destroy.

Jā 516 Mahākapijātakam The Great Monkey

Ungratefulness gets its Just Deserts

A man lost in a forest is saved by a monkey, the Bodhisatta, who, tired out, lies down to rest. The man, who is hungry, tries to kill him with a rock but fails. He is struck with leprosy, dies and is reborn in hell.

126. Kuṭṭhī kilāsī bhavati yo mittānam idhaddubhi,
He who betrays his friends here will become an outcaste leper,

Kāyassa bhedā mittaddu Nirayaṃ so upapajjati.
And when that deceiver of friends dies² he will rearise in the Nether Regions.

¹ This verse also occurs at Jā 528, Mahābodhi-jātakam.

² Lit: *when his body breaks up.*

**Jā 538 Mūgapakkhajātakam
The Dumb and Lame**

Not Deceiving One's Friends

The King sends his charioteer to kill and bury his son (the Bodhisatta) whom he believes to be disabled and unlucky. The Bodhisatta appeals to the charioteer thus.

127. Pahūtabhakkho bhavati, vippavuttho sakā gharā,

He has an abundance of food, (even) when away from his home,

Bahū nam upajīvanti, yo mittānam na dūbhati.

Many live depending on him, he who does not deceive his friends.

128. Yam yam janapadam yāti, nigame Rājadhāniyo,

Whatever country he goes to, in a town or a King's city,

Sabbattha pūjito hoti, yo mittānam na dūbhati.

Everywhere (he goes) he is honoured, he who does not deceive his friends.

129. Nāssa corā pasahanti, nātimaññeti khattiyo,¹

Thieves do not overpower him, and nobles do not despise him,

Sabbe amitte tarati, yo mittānam na dūbhati.

He overcomes all of his foes, he who does not deceive his friends.

130. Akkuddho sagharam eti, sabhāya paṭinandito,

Without anger he comes back home, he is welcomed in public halls,

Ñātīnam uttamo hoti, yo mittānam na dūbhati.

He is the best of relatives, he who does not deceive his friends.

131. Sakkatvā sakkato hoti, garu hoti sagāravo,

After greeting, he is greeted, respectable, he is respected,

Vaṇṇakittibhato hoti, yo mittānam na dūbhati.

He enjoys splendour and renown, he who does not deceive his friends.

132. Pūjako labhate pūjam, vandako paṭivandanam,

Honourable, he receives honour, worshipful, he is worshipped,

Yaso kittiñ-ca pappoti, yo mittānam na dūbhati.

He acquires repute and renown, he who does not deceive his friends.

¹ ChS, Thai: *nātimaññanti khattiya*; plural forms.

133. Aggi yathā pajjalati, devatā va virocati,

Just like a fire he shines forth, he is brilliant like a god,

Siriya ajahito hoti, yo mittānaṃ na dūbhati.

Good luck does not abandon him, he who does not deceive his friends.

134. Gāvo tassa pajāyanti, khetto vuttaṃ virūhanti,

His cows are productive for him, what is sown in his fields grows up,

Puttānaṃ¹ phalam-asnāti, yo mittānaṃ na dūbhati.

He enjoys the boon of children, he who does not deceive his friends.

135. Darito pabbatāto vā, rukkhato patito naro,

Whether that man has fallen from a cleft, a mountain, or a tree,

Cuto patiṭṭhaṃ labhati, yo mittānaṃ na dūbhati.

While falling, he receives support, he who does not deceive his friends.

136. Virūḷhamūlasantānaṃ, nigrodham-iva māluto,

As the wind (cannot overpower) a banyan tree with roots well grown,

Amittā nappasahanti yo mittānaṃ na dūbhati.

(So) foes cannot overpower he who does not deceive his friends.

¹ ChS, Thai: *Vuttānaṃ*; [*He enjoys the fruit*] of what is sown.

Jā 302 Mahā-assārohajātaka¹
The Great Horseman

Prudence in Giving

A royalist treats with kindness a great horseman - the King himself - who has been defeated in battle. The great horseman tells him if he comes to the city he will receive his reward. One day the man comes and the King gives him half his kingdom.

137. Adeyyesu dadam̐ dānam̐, deyyesu nappavecchati,

(By) giving a gift to those unworthy of gifts, not donating to those worthy of gifts,

Āpāsu vyasanam̐ patto sahāyam̐ nādhigacchati.

One who has come to distress and misfortune will not gain a companion.

138. Nādeyyesu dadam̐ dānam̐, deyyesu yo pavecchati,

(By) not giving a gift to those unworthy of gifts, and donating to those worthy of gifts,

Āpāsu vyasanam̐ patto sahāyam-adhigacchati.

One who has come to distress and misfortune will gain a companion.

¹ See also below 175, 176, which complete the verses found in this Jātaka.

**Jā 528 Mahābodhijātakam
Bodhisatta Mahābodhi**

Overstaying One's Welcome

The Bodhisatta is an ascetic who is invited by the King to stay in his park. After some time the King plots to kill him, and he decides to leave.

139. Accābhikkhaṇasamsaggā asamosaraṇena ca,

Too constant an association and never coming together,

Etena mittā jīranti – akāle yācanāya ca.

Through these things friendship decays¹ – and through begging at the wrong time.

140. Tasmā nābhikkhaṇam gacche, na ca gacche cirāciraṁ,

Therefore he should not go constantly, nor should he go after a long time,

Kālena yācam yāceyya, evaṁ mittā na jīyare,

He should beg a gift at the right time, thus friendship will not decay,

Aticiraṁ nivāsena piyo bhavati appiyo.

Through staying back for a long time one held dear is no more held dear.

¹ Comm: *mittim bhindi*; this makes it clear that *mittā*, *friends* is for *mittim*, *friendship* here.

8: Vacanavaggo Words

Jā 361 Vaṇṇārohajātakam Beauty

Not Listening to Divisive Speech

A jackal tries to divide a lion and a tiger by sowing dissension so he can eat their flesh. They remain friends and the jackal flees.

141. Yo paresam vacanāni saddahetha yathātatham,
He who listens to the words of another, taking them as true,

Khippam bhijjetha mittasmim, verañ-ca pasave bahum.
Will quickly break off with his friend, bringing a great deal of hate.

142. Na so mitto yo sadā appamatto,
He who is a friend should always be heedful,

Bhedāsaṅkī randham-evānupassī,
Not suspecting dissension, or looking for fault,¹

Yasmiñ-ca seti urasīva putto,
Wherefore, like a child lying on (Mother's) breast,

Sa ve mitto so abhejjo parehi.
A friend should not be cut off from the others.

¹ These two lines are rather poorly composed in the Pāli, as having the negative at the beginning of the first line makes it look like they should be read in the opposite manner to what commonsense dictates.

**Jā 312 Kassapamandiyajātakaṃ
Stupid Kassapa**

Reconciliation and Responsibility

A father and a younger brother argue along the road, and the Bodhisatta reproves them with these words.

143. Sace pi santo vivadanti, khippaṃ sandhīyare puna,
If good people quarrel, they should quickly join together again,

Bālā pattā va bhijjanti, na te samatham-ajjhagū,
(Only) fools, like broken bowls, do not come to a settlement,

144. Ete bhiyyo samāyanti sandhi tesam na jīrati.
They should join together a strong bond that does not decay.¹

Yo cādhipannaṃ jānāti, yo ca jānāti desanaṃ,
He who understands the conflict, he who understands the teaching,

145. Eso hi uttaritaro bhāravaho dhurandharo,
Is a superior brother who bears his duties,

Yo paresādhipannānaṃ sayam sandhātum-ar^ahati.
He is himself worthy to be a conciliator of others in conflict.

¹ Evidently this is two verses, not three, but the text counts them as three, but I cannot change it without putting the numbering out of sequence.

Jā 131 Asampadānajātakaṃ Without Reason

Friendship is more Valuable than Wealth

A rich man gives half his wealth to one fallen on hard times; but when he is in need himself the other offers him only rice gruel. He accepts it so as not to rebuff the obligations of friendship. Later the King hears about it and restores his wealth.

146. Asampadānenitarītarassa,
To that one having no understanding,

Bālassa mittāni kalībhavanti,
To a fool friends are (considered) distressful,¹

Tasmā harāmi bhusaṃ aḍḍhamānaṃ,
Therefore I will take his half-measure of chaff,

Mā me mitti jīyittha² sassatāya.³
Do not let me be deprived of friendship forever.

Dhp 78 Channattheravatthu The Elder Channa

Who to Keep Company With

The monk Channa is always abusing Sāriputta and Mahāmoggallāna. When the Buddha finds out he admonishes him thus.

147. Na bhaje pāpake mitte, na bhaje purisādhame,
One should not keep company with wicked friends, one should not keep company with the ignoble,

Bhajetha mitte kalyāṇe, bhajetha purisuttame.
You should keep company with spiritual friends, you should keep company with superior people.

¹ A very difficult pair of lines: Comm: *Tattha asampadānenā ti ... aggahaṇenā ti attho; itarītarassā ti yassa kassaci lāmakālāmakassa; bālassa mittāni kalībhavanti ti dandhassa apañṇassa mittāni kalīni kāḷakaṇṇisadisāni honti bhijjanti ti attho; Herein, having no understanding means having no grasp; to whoever, to whoever, inferior or superior; to a fool ... friends are (seen) as being unlucky means to a slow-witted one, devoid of wisdom, friends (are seen) as being unlucky and inauspicious, they are broken, is the meaning.*

² Thai: *bhijjitha*; [Let not my friendship] be broken [forever].

³ BJT, ChS, Thai: *sassatāyaṃ*; that would appear to be a wrong form for the feminine though.

**Jā 528 Mahābodhijātakaṃ
Bodhisatta Mahābodhi**

True Friends

The Bodhisatta is an ascetic who is invited by the King to stay in his park. After some time the King plots to kill him, and he decides to leave. When questioned why he is going this is his reply.

148. Vītasaddhaṃ na seveyya, udapānaṃ va nodakaṃ,

One should not mix with the faithless one, who is like a well without water,

Sace pi naṃ anukhaṇe, vārikaddamagandhikaṃ.

Even if you dig out (the well), the water will still smell of mud.

149. Pasannaṃ eva seveyya, appasannaṃ vivajjaye,

One should mix with the one with confidence, and avoid the one with no confidence,

Pasannaṃ payrupāseyya, rahadaṃ vodakatthiko.

One should gather round the one with confidence, like one needing water to a lake.

150. Bhaje bhajantaṃ purisaṃ, abhajantaṃ na bhajjaye,

One should love the lovely person, and not love those who aren't lovely,¹

Asappurisaḍḍhammo so yo bhajantaṃ na bhajjati.

That is a bad person's policy: he who does not love the lovely.

151. Yo bhajantaṃ na bhajati, sevamānaṃ na sevati,

He who does not love the lovely, nor mix with associates,

Sa ve manussapāpiṭṭho, migo sākhassito yathā.

He is a human being who enjoys wickedness, like an animal who hangs from a branch.²

¹ Comm: *paccatthikaṃ, with those who oppose.*

² I.e. like a monkey. Although it should be said that some of the monkeys in this collection are more noble than many of the men they encounter.

**Jā 476 Javanahamsajātakaṃ
The Swift Goose**

Deeds not Words Measure a Friend

*A King of the geese is invited by the King of men to stay with him,
but he declines with these words.*

152. Suvijānaṃ sigālānaṃ sakuntānañ-ca vassitaṃ,
Easily understood is the cry of jackals and the cry of birds,

Manussavassitaṃ Rāja dubbijānataraṃ tato.
(But) the cry of humans, King, is harder to understand than that.

153. Api ce maññati poso: Ñāti mitto sakhā ti vā,
Although a person thinks: (He is my) relative, friend and comrade,

Yo pubbe sumano hutvā, pacchā sampajjate diso.
He who had made him happy before, in the future becomes his foe.

154. Yasmiṃ mano nivasati avidūre sahāpi so,
In whomever the mind is pleased¹ he is not so far, he's near,

Santike pi hi so dūre yasmiṃ² vivasate³ mano.
But in whom the mind is not pleased although near he is far indeed.

155. Anto pi so⁴ hoti pasannacitto,
He who has a mind that is internally purified,

Pāraṃ samuddassa pasannacitto;
Across the sea (still) has a mind that is purified;

Anto pi so hoti paduṭṭhacitto,
He who has a mind that is internally corrupt,

Pāraṃ samuddassa paduṭṭhacitto.
Across the sea (still) has a mind that is corrupt.

¹ Lit: *settled* (with love, adds the comm.), but idiomatically we have to say *pleased* here.

² Text, BJT, Thai: *yasmā*, which doesn't give the needed locative meaning.

³ ChS: *nāvisate*; [although near] he does not approach?

⁴ Thai: *ce*; If [he is of corrupted mind inside]; but compare below.

**Jā 349 Sandhibhedajātakam
A Breaker of Bonds**

The Consequences of Listening to Slander

A jackal using slander sets two friends fighting, a bull and a lion, and eventually they kill each other. The jackal then eats their flesh. The King of men (the Bodhisatta) reflects on it in these verses addressed to his charioteer.

156. Neva itthīsu sāmāññam nāpi bhakkhesu, Sārathī,

Neither in females nor in food had they (anything) in common,
Charioteer,

Athassa sandhibhedassa passa yāva sucintitam.

See how far this was well thought-out to break apart their (common)
bond.

157. Asi tikkho va maṃsamhi, pesuññam parivattati,

As sharp as a sword in the flesh, slander (surely) turns them around,

Yatthūsabhañ-ca sīhañ-ca bhakkhayanti migāḍhamā.

Where bull and lion were eaten by the meanest of animals.¹

158. Imaṃ so sayanam seti, sa-y-imaṃ passasi, Sārathī,

He lies (brought down) to the ground, see you this, Charioteer,

Yo vācam sandhibhedassa pisuṇassa nibodhati.

Whoever attends to the word of a slanderer, one who breaks apart bonds.

159. Te janā sukham-edhanti, narā Saggatā-r-iva,

Those people gain happiness, like people who have gone to Heaven,

Ye² vācam sandhibhedassa nāvabodhanti,³ Sārathī.

Who do not attend to the word of one who breaks apart bonds, Charioteer.

¹ The jackal.

² BJT: *Yo*; where a plural is needed for agreement with the verb.

³ Text, BJT: *nāvabodhenti*; causative form, which seems out of place here.

9: Kataññutāvaggo Gratefulness

Jā 429 Mahāsukajātakam The Parrot

Faithfulness in Friendship

Sakka, to try the contentment of a parrot, dries up the tree he lives on, all the other birds desert it but the parrot stays on. Sakka, taking the form of a goose, engaged in this dialogue.

160. “Dumo yadā hoti phalūpapanno

“When a tree is possessed of fruit

Bhuñjanti nam vihaḅā sampatantā.

Birds who fly through the sky will eat from it.

Khīṅan-ti ṅatvāna dumam phalaccaye,

(But) having understood: Perished is the tree, devoid of fruit,

Disodisaṃ yanti tato vihaṅgamā.

That flock of birds will flee from there in all directions.

161. Cara cārikam Lohitatuṅḅa mā mari,¹

Go on a journey, Red-Beak, but please do not die,

Kim tvam suva sukkhadumamhi jhāyasi?

Why do you, parrot, waste away in this dry (old) tree?

Tad-iṅḅa mam brūhi, Vasantasannibha,

Please tell this to me, One who resembles the Spring,

Kasmā suva sukkhadumam na riṅcasi?”

Why, O parrot, do you not abandon this dry (old) tree?”

162. “Ye ve sakhīnam sakhāro bhavanti,

“We are those who are comrades with a comrade,

Pāṅaccaye dukkhasukhesu Haṃsa,

For as long as breath lasts, Goose, through pain and pleasure,

Khīṅam akhīṅan-ti na tam jahanti,

Whether perished or not I will not give it up,

¹ BJT: *mā cari*; [but] please don't wander?

Santo satam Dhammam-anussarantā.

(So thinks) the virtuous, mindful one, remembering the Dhamma.

163. Soham satam aññatarosmi Haṃsa,

I also for certain, Goose, am mindful,

Ñātī ca me hoti sakhā ca rukkho.

The tree to me is (like) a relative and comrade.

Tam nussahe jīvikattho pahātum,

I am unable, for sake of life, to abandon it,

Khīṇan-ti ñatvāna, na hesa Dhammo.”

(Though) having understood: It has perished, for this is not Dhamma.”

**Jā 430 Cullasukajātakam
The Parrot**

Faithfulness in Friendship

Sakka, to try the contentment of a parrot, dries up the tree he lives on, all the other birds desert it but the parrot stays on. Sakka, taking the form of a goose, engaged in this dialogue.

164. “Santi rukkhā haritapattā, dumā nekaphalā bahū,

“There are many green-leaved trees, trees which have many fruits,

Kasmā nu sukkhe koḷāpe suvassa nirato mano?”

Why in this dry and hollow tree does the parrot’s mind find delight?”

165. “Phalassa upabhuñjimhā nekavassagaṇe bahū,

“For many years the flock (of birds) ate many of the fruits,

Aphalam-pi viditvāna sāva metti yathā pure.”

Although having understood: It is fruitless, (still) there is love for it,¹ as in the past.”

166. “Sukkhañ-ca rukkham koḷāpam, opattam-aphalam dumam,

“This dried-up tree is dead, it is a tree without leaves or fruit,

Ohāya sakuṇā yanti, kim dosam passase² dija?”

Having given it up the birds departed, what wrong, twice-born one,³ do you see?”

167. “Ye phalattthā sambhajanti, aphalo ti jahanti nam,

“Those who loved it for its fruit (alone), now fruitless abandon it,

Attatthapaññā dummedhā, te honti pakkhapātino.”

The unintelligent, wise only in their own benefit, have flown away (from their friend).”⁴

¹ I don’t understand *sāva*, I read it as though it were a contraction from *saha va*, which appears to be the meaning in the Comm.: *saddhim metti, sāva metti*.

² Thai: *maññase*; [what wrong...] are you thinking?

³ A bird is born once in an egg, and again when he breaks out, therefore he is known as *twice-born*.

⁴ Comm: *mittapakkham pātenti nāsenti*; thrown off, destroyed their association with their friend.

Jā 44 Makasajātakam The Mosquito

Understanding Consequences

To rid his father of a mosquito that has landed on his head a son takes an axe and slaughters both the mosquito and his father with one blow.¹

168. Seyyo amitto matiyā upeto

Better a foe endowed with wisdom

Na tveva mitto mativippahīno,

Than a friend lacking in wisdom,

Makasam vadhissan-ti hi eḷamūgo

* Thinking: I will kill a mosquito, the foolish

Putto pitū abhidā uttamaṅgam.

Son broke asunder his Father's head.²

Jā 522 Sarabhaṅgajātakam Bodhisatta Sarabhaṅga

Qualities Esteemed in the World

Sakka asks the Bodhisatta for a definition of the Good Person (Sappurisa)

169. Yo ve kataññū katavedi Dhīro,

That Wise One who is grateful and thankful,

Kalyāṇamitto dalhabhattī ca hoti,

That spiritual friend who has firm devotion,

Dukhitassa sakkacca karoti kiccam,

Respectfully does his duty for one in pain,

Tathāvidham Sappurisaṃ vadanti.

(Therefore) such a one is called a Good Person.

¹ cf. 440 below, in which a maid kills her Mother in much the same way.

² Lit: *supreme limb* = *head*.

SN 1.11.11 Vatapadasuttam The (Seven) Vows

The Qualities of a Good Person

The Buddha explains that Sakka, the Lord of the Gods, received his position after undertaking seven vows, which are outlined here.

170. Mātāpettibharam jantum, kule jeṭṭhāpacāyinaṃ,

The being who supports Mother and Father, and is respectful to elders in the family,

Saṅham sakhilasambhāsam, pesuṇeyyappahāyinaṃ,

Gentle and kindly in speech, abandoning slanderous speech,

171. Maccheravinaye yuttam, saccam, kodhābhibhum naram:

Engaged in the restraint of selfishness, the person who is truthful, having overcome anger:

Tam ve Devā Tāvatiṃsā āhu Sappuriso iti.

The Gods of Tāvatiṃsa say: that one is a Good Person.

Jā 72 Sīlavanāgarājātakam The Virtuous Dragon-King

Greed brings Dire Consequences

A forester, lost in the forest, is saved by the Bodhisatta, a King of the Elephants. Later he returns and asks for the Bodhisatta's tusks, which he readily gives. But not satisfied he returns again and demands the roots of the tusks. While leaving the earth opens up and swallows him.

172. Akataññussa posassa niccam vivaradassino,

The ungrateful man is always on the look-out for an opening,

Sabbañ-ce pathaviṃ dajjā, neva nam abhirādhaye.

(But) even given the whole world, he still wouldn't be satisfied.

Jā 73 Saccamkirajātakam Asservation of Truth

The Power of Truth

The Bodhisatta saves a wicked prince who, when later he has ascended the throne, seeing him in the capital, has him flogged and taken out for execution. The Bodhisatta doesn't get upset but repeats this verse. The people set him free, and kill the wicked King instead.

173. Saccam kir-evam-āhamisu narā ekacciyā idha:

This truth it seems was known¹ by some people here:

Kaṭṭham niplavitam seyyo na tvevekacciyo naro.

A floating log is (much) better than some people.

Jā 150 Sañjīvajātakam The Brahmin Youth Sañjīva

Unexpected Consequences

The Bodhisatta teaches a brahmin youth a spell for restoring life to the dead. Thoughtlessly the youth uses it on a tiger who then kills and eats him.

174. Asantam yo pagaṇhāti, asantañ-cūpasevati,

He who favours the bad, and mixes with the bad,

Tam-eva ghāsam kurute, vyaggho Sañjīvako yathā.

Makes fodder of himself, like Sañjīvaka (and) the tiger.

¹ Lit: *heard*.

Jā 302 Mahā-assārohajātakaṃ¹
The Great Horseman

The Reward for Good Actions

A royalist treats with kindness a great horseman - the King himself - who has been defeated in battle. The great horseman tells him if he comes to the city he will receive his reward. One day the man comes and the King gives him half his kingdom.

175. Saṃyogasambhogavisesadassanaṃ

Whatever good he sees in association or living together

Anarⁱyadhammesu saṭhesu nassati,

Goes to waste on the ignoble and treacherous,

Katañ-ca Arⁱyesu ca añjasesu,²

But whatever is done along the Noble way,

Mahapphalaṃ³ hoti aṇum-pi tādisu.

Even if it is a small thing it has great fruit.

176. Yo pubbe katakalyāṇo, akā loka sudukkaraṃ,

He who has done good in the past, who has done what is very difficult to do in the world,

Pacchā kayⁱrā na vā kayⁱrā, accantaṃ pūjanāraho.

In the future whether doing (good) or not doing, he is worthy of endless veneration.⁴

¹ See above 137, 138, for the first two of the verses in this Jātaka.

² ChS: *ajjavesu*; [But whatever is done] that is Noble and upright.

³ Text: *Mahapphalo*; but *phala* is normally neuter.

⁴ Paraphrase: whether he does something good in the future or not, he is still worthy of veneration.

**Jā 445 Nigrodhajātakam
The Bodhisatta Nigrodha**

Deeds are Seeds

Three boys receive an education, two rich, one poor, whose fees are paid for by the first of the boys. Later the poor boy finds out how to become King, but bestows it on his benefactor, and the second boy becomes the Commander-in-Chief. Later the latter abuses and disowns him, but the King (the Bodhisatta) rebukes the Commander-in-Chief, and utters these verses.

177. Yathā pi bījam-aggimhi ḍayhati na virūhati,

Just as a seed burned in a fire does not produce fruit,

Evam katam asappurise nassatī na virūhati.

Even so what is done for the bad person is wasted and does not produce (good) fruit.

178. Kataññumhi ca posamhi, sīlavante arīyavuttine,

But for the grateful person, virtuous, of noble conduct,

Sukhette viya bījāni, katam tamhi na nassati.

These are like good seeds, there is no waste in what is done.

Jā 90 Akataññujātakam Ungratefulness

The Reciprocity of Deeds

A merchant sends a caravan to Sāvathī and is helped by Anāthapiṇḍika; later the latter sends a caravan back to the merchant, but they are rebuked; when they come again to Sāvathī and are robbed they are left with no one to help them.

179. Yo pubbe katakalyāṇo katattho nāvabujjhati,

He who doesn't acknowledge a good deed that was done in the past,

Pacchā kicce samuppanne kattāram nādhigacchati.

When a need arises in the future finds no one comes to help.

Jā 409 Daḷhadhammajātakam Steadiness

Remembering Service Rendered

An elephant renders great service to the King, but once grown old is neglected and scorned. The Bodhisatta admonishes the King with these verses.

180. Yo pubbe katakalyāṇo katattho nāvabujjhati,

He who doesn't acknowledge a good deed that was done in the past,

Atthā tassa palujjanti, ye honti abhipatthitā.

Whatever his gains, so desired, they will (surely) decrease.

181. Yo pubbe katakalyāṇo katattho-m-anubujjhati,¹

He who does acknowledge a good deed that was done in the past,

Atthā tassa pavaḍḍhanti,² ye honti abhipatthitā.

Whatever his gains, so desired, they will (surely) increase.

¹ Text: *katattham-anubujjhati*. In the text there is an unusual sandhi consonant, which doesn't normally occur after long vowels; I would prefer to leave it out, and read: *katattho anubujjhati*.

² Text: *pavaḍḍhati*; singular where plural is required.

AN 3.26 Sevittabbasuttam To Be Associated With

Who to Follow?

The Buddha explains to the monks the three types of person in the world and what their attitude should be towards them, and summarises the teaching with a verse.

182. Nihiyati puriso nihīnasevī,

A person is brought low by mixing with the lowly,

Na ca hāyetha kadāci tulyasevī,

By mixing with equals he is never brought down,

Seṭṭham-upanamam udeti khippam,

By inclining to the best he quickly rises up,

Tasmā attanō uttarim bhajetha.

Therefore he should keep company with those better than himself.

Jā 308 Javasakuṇajātakam The Swift Bird

Abandoning an Ingrate

A bird helps a lion by removing a bone stuck in its throat, but when asked to requite he haughtily refuses.

183. Akataññum-akattāram, katass' appaṭikārakam,

An ingrate is one who does not requite whatever has been done (for him),

Yasmiṃ kataññutā natthi, niratthā tassa sevanā.

There is no point in mixing with him is whom gratitude is not found.

184. Yassa¹ sammukhaciṇṇena mittadhammo na labbhati,

From that one in whom friendliness is habitually lacking,

Anusūyam-anakkosam, saṇikam tamhā apakkame.

Without jealousy or insult, he should gently depart.

¹ Thai: *Yattha*; I would have expected a variant with an ablative *tasmā* which is what is required by the sense.

10: Paṭhamasevanavaggo Association, 1

Jā 435 Haliddirāgajātakaṃ Turmeric Dye

Discrimination in whom to Follow

A Father and Son are living as ascetics in the Himālayas when a woman tries to lure the Son away to the city. When he finds out the Father admonishes him with these verses, and he maintains his state.

185. Yo te vissasate, Tāta, vissāsañ-ca khameyya te,

One whom you find is trustworthy, my Son, who will also accept your trust,

Sussūsī ca titikkhī ca, taṃ bhajehi ito gato.

Who will listen and is patient, accompany him when he's gone from here.

186. Yassa kāyena vācāya, manasā natthi dukkataṃ,

One who by body, word or mind does nothing wrong,

Urasīva patiṭṭhāya, taṃ bhajehi ito gato.

Support, as (friend) upon your breast, accompany him when he's gone from here.

187. Yo ca Dhammena carati, caranto pi na maññati,

The one who lives by the Dhamma, not just imagining he is lives that way,

Visuddhakāriṃ sappaññaṃ, taṃ bhajehi ito gato.

One who is purified, with wisdom, accompany him when he's gone from here.

188. Haliddirāgaṃ kopicittaṃ, purisaṃ rāgavirāgīnaṃ,

(But) that person, who is (unstable) like turmeric dye, having a monkey mind, (both) passionate and dispassionate,

Tādisaṃ Tāta mā sevi, nimmanussam-pi ce siyā.

Do not mix with such, my Son, as if he were not of human kind.

189. Āsīvisaṃ va kupitaṃ, mīḥalittaṃ mahāpathaṃ,

Like one angry, like snake's poison, like a great highway smeared with muck,

Ārakā parivajjehi, yānīva visamaṃ pathaṃ.

You should keep far away (from him), like a vehicle on an uneven road.

190. Anattā, Tāta, vaḍḍhanti, bālaṃ accupasevato,

A fool when mixed with too often, my Son, increases the unbeneficial,

Māssu bālena saṅgañchi, amitteneva sabbadā.

Do not meetings with a fool, he is in everyway a foe.

191. Taṃ tāhaṃ, Tāta, yācāmi, karassu vacanaṃ mama:

Therefore¹ I beg you, my Son, accept this word of mine:

Māssu bālena saṅgañchi, dukkho bālehi saṅgamo.

Do not have meetings with a fool, suffering comes from meeting with fools.

¹ Comm: *tena karaṇena*.

**Jā 161 Indasamānagottajātakaṃ
One of Indasamāna's Clan**

Choosing Friends Carefully

An arrogant ascetic from the Indasamāna clan kept an elephant as a pet. His teacher, the Bodhisatta, warned him of the danger, but he would not listen. One day the elephant trampled him to death.

192. Na santhavaṃ kāpurisena kay¹rā,

Do not have intimacy with a contemptible person,

Ar¹yo anar¹yena¹ pajānam-attham.

The noble (should) know the worth of the ignoble.

Cirānūvuttho pi karoti pāpaṃ,

Eventually he does what is wicked,

Gajo yathā Indasamānagottaṃ.

Like the elephant to the one of Indasamāna's clan.

193. Yaṃ tveva jaññā: Sadiso maman-ti,

But he of whom you know: He is like I,

Sīlena paññāya sutena cāpi,

Having virtue and wisdom and learning,

Teneva mettīm kayirātha saddhim,

With him one should certainly be friendly,

Sukhāvaho² Sappurisena saṅgamo.

Coming together with a Good Person brings happiness.

¹ BJT: *hi ariyena*; [The noble (should) know the worth] of the noble; Ariyonariyena; different sandhi, same meaning as text.

² Text: *Sukhā have*; ChS, Thai: *Sukho have*; [In association with the Righteous Man there is] surely happiness.

Jā 162 Santhavajātakaṃ Intimacy

Intimacy with the Wicked and the Righteous

A brahmin ascetic feeds his sacred fire with ghee and milk-rice and it flares up and burns down his hut. Later he saw a black deer who was intimate with his traditional enemies the lion, the tiger and the panther and he spoke these verses.

194. Na santhavasmā paramatthi pāpiyo

Nothing is worse than the intimacy

Yo santhavo kāpurisena hoti.

Of he who has intimacy with a contemptible person.

Santappito sappinā pāyasena

(The fire that) burned with ghee and with milk-rice

Kicchākatam paṇṇakuṭim adaḍḍhahi.

Burned down my leaf-hut, made with much trouble.

195. Na santhavasmā paramatthi seyyo

Nothing is better than the intimacy

Yo santhavo Sappurisena hoti,

Of he who has intimacy with a Good Person.

Sīhassā vyagghassa ca dīpino ca

The faces of the lion, the tiger and the leopard

Sāmā mukham lehati¹ santhavena.

The black deer² licks intimately.

¹ Text, BJT: *lepāti*; a causative form, which seems inappropriate here.

² Comm: *sāmā nāma migī*.

**Jā 141 Godhajātakam
The Iguana**

Consorting with the Wicked

An iguana makes friends with a chameleon, who he is wont to embrace. The chameleon, fearing for his life, calls in a hunter and destroys the iguana family.

196. Na pāpajanasamsevī accantaṃ sukham-edhati,

Associating with the wicked does not bring endless happiness,

Godhā kulam kakaṇṭhā va kaliṃ pāpeti attānaṃ.

They are like the chameleon who defeated the iguana family themselves.

**Iti 76 Sukhapatthanāsuttam
Wishing for Happiness**

Association

The Buddha explains the three kinds of happiness people should wish for, and warns against bad reputation.

197. Akaronto pi ce pāpaṃ karontam-upasevati,

If one not doing what is wicked associates with one who is,

Saṅkiyo hoti pāpasmim, avaṇṇo cassa rūhati.

He will be suspected of wickedness, and (others') blame will grow for him.

**SN 1.3.11 Sattajaṭṭilasuttam
Seven yogis**

Appearance is not All

King Pasenadi interrupts his interview with the Buddha to pay respect to various kinds of ascetics who are passing nearby. The Buddha cautions that outward appearance is not trustworthy, and the King admits that these are his spies.

198. Na vaṇṇarūpena naro sujāno,
Not by outward form is a person known,

Na vissase ittaradassanena,
Not by seeing briefly can there be trust,

Susaññatānañ-hi viyañjanena
For under the characteristic of restraint

Asaññatā lokam-imaṃ caranti.
The unrestrained ones live in this world.

199. Patirūpako mattikā kuṇḍalo va,
Like a clay earring resembling (one gold),¹

Lohaḍḍhamāso va suvaṇṇachanno,
Like a copper coin covered in gold,

Caranti eke² parivārachannā,
Some wander around with a retinue,

Anto asuddhā, bahi sobhamānā.
Inside impure, outside looking resplendent.

¹ Comm: *suvaṇṇakuṇḍalapatirūpako mattikākuṇḍalo va.*

² ChS, Thai: *loke*; [*they wander*] in the world.

**Jā 384 Dhammadhajātakam
The Show of Truth**

Deceitful Appearances

A crow pretends to be a holy ascetic who lives on air alone, but secretly eats the eggs and young of other birds when left alone. Eventually he is caught and put to death.

200. Vācāya sakhilō manoviduggo,
Kindly in speech, his mind hidden away,

Channo kūpāsayo va kaṇhasappo,
Like a black snake dwelling in a hole,

Dhammadhajo gāmanigamesu sādhu,¹
Virtuous in village and town, a banner for the Dhamma,

Dujjāno purisena bālisena.
It is hard for a foolish person to recognise (him).²

*Dutiyam Satakam
The Second Hundred*

¹ Text, BJT add: *sammato*; *honoured*, against the metre.

² Comm: *ayam evarūpo dussīlo paṭicchannakammanto bālisena aññāṇena purisena na sakkā jānitum*; it is not possible for foolish men to know the unvirtuous who cover up their actions. *Bālisa* here and in the verse seems to be used in the sense of *bāla*.

11: Dutiyasevanavaggo Association, 2

Jā 503 Sattigumbajātakam Spear-Bush

According to Upbringing

Two parrots who are brothers are brought up differently, one in a robber-village, and one in a hermitage of the wise. When a King loses his way the first wants to kill and rob him, while the second offers him a helping hand.

201. Yam̐ yam̐ hi Rāja bhajati, santam̐ vā yadi vā asam̐,

With the one he keeps company, King, be he good or be he bad,

Sīlavantam̐ visīlam̐ vā, vasam̐ tasseva gacchati.

Virtuous or unvirtuous, he goes under their influence.

202. Yādisam̐ kurute mittam̐, yādisañ-cūpasevati,¹

With whomever he makes his friend, with whomever he associates,

So pi tādisako hoti, sahavāso hi tādiso.

Such (a person) does he become, through living close with such a one.

203. Sevamāno sevamānam̐, samphuṭṭho samphusam̐ param̐,

Associating with associates, being touched by another's touch,

Saro diddho² kalāpam̐ va alittam-upalimpati,³

A poisoned arrow (soon) defiles a quiver that is undefiled,

Upalepabhayā Dhīro neva pāpasakhā siyā.

(But) the Wise One is not afraid he will be defiled by wicked comrades.⁴

204. Pūtimaccham̐ kusaggena yo naro upanayhati

(Just as) one who wraps rotten fish in sacred grass

Kusāpi pūti vāyanti, evam̐ bālūpasevanā.

(Finds) the grass smells rotten, so it is from mixing with fools.

¹ This and the next four verses are also found in Itivuttaka 76.

² Thai: *duṭṭho*; [As a] bad/corrupt [arrow]?

³ BJT: *ālittam-*; it would give the meaning: [As a poisoned arrow (soon) defiles] a besmeared [quiver]; which doesn't seem right.

⁴ Because he chooses his friend well, whereas the one without wisdom may make friends with anyone.

205. Tagaraṃ va¹ palāseṇa yo naro upanayhātī

Just as a man who wraps tagara-incense in leaves

Pattā pi surabhi vāyanti, evaṃ Dhīrūpasevanā.

(Finds) the leaves smell fragrant, so it is from mixing with the Wise.

206. Tasmā pattapuṭasseva ñatvā sampākam-attano.

Therefore, having understood the result for oneself is the same as for a leaf-wrap

Asante nopaseveyya, santo² seveyya paṇḍito,

He will not mix with the bad, but mix with the good and wise one,

Asanto Nirayaṃ nenti, santo pāpenti Suggatiṃ.

The bad are led to the Nether Regions, the good attain a Happy State.³

**Dhp 206 Sakkavatthu
Lord of the Gods Sakka**

Seeing Noble Ones

When the Buddha lies ill Sakka, the King of the Gods, comes to minister to him. The monks wonder why, and the Buddha explains how he previously answered Sakka's questions⁴ whereby he became a stream-enterer.

207. Sāhu dassanam-Ar¹yānaṃ, sannivāso sadā sukho,

Meeting with Noble Ones is good, and living with them is pleasant always,

Adassanena bālānaṃ⁵ niccam-eva sukhī siyā.

Through not meeting foolish people one will forever be happy.

¹ Text: *Tarañ-ca*; BJT, ChS: *Tagarañ-ca*; but a word indicating a simile is suitable here.

² Text, BJT, ChS: *sante*; plural against *paṇḍito* singular. *Santo* here is a singular part participle from *sammati*; in the next line it is a plural nominative from base *sant*, a present participle of *atthi*.

³ Comm: *saggam-eva pāpenti*.

⁴ See Sakkapañhasuttaṃ, DN 21.

⁵ Text: *bālassa*; singular form.

SN 1.1.31 Sabbhisuttam The Virtuous

The Benefits of Associating with the Virtuous

5 gods approach the Buddha and speak one verse each on the benefits of associating with the wise, to which the Buddha adds the final verse below.

208. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam,

Sit down together with the virtuous, be intimate with the virtuous,

Satam Saddhammam-aññāya, seyyo hoti na pāpiyo.

After learning the Good Dhamma from one who is good, one is better not worse.

209. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam,

Sit down together with the virtuous, be intimate with the virtuous,

Satam Saddhammam-aññāya, paññā labbhati – nāññato.

After learning the Good Dhamma from one who is good, one (surely) gains wisdom – but not from others.

210. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam,

Sit down together with the virtuous, be intimate with the virtuous,

Satam Saddhammam-aññāya, sokamajjhe na socati.

After learning the Good Dhamma from one who is good, one grieves not amongst the grieving.

211. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam,

Sit down together with the virtuous, be intimate with the virtuous,

Satam Saddhammam-aññāya, ñātimajjhe virocati.

After learning the Good Dhamma from one who is good, one shines in the midst of one's kin.

212. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavam,

Sit down together with the virtuous, be intimate with the virtuous,

Satam Saddhammam-aññāya, sattā gacchanti Suggatim.

After learning the Good Dhamma from one who is good, beings gain a Happy State.

213. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,

Sit down together with the virtuous, be intimate with the virtuous,

Sataṃ Saddhammam-aññāya, sattā tiṭṭhanti sātataṃ.

After learning the Good Dhamma from one who is good, beings remain always steady.

214. Sabbhi-r-eva samāsetha, sabbhi kubbetha santhavaṃ,

Sit down together with the virtuous, be intimate with the virtuous,

Sataṃ Saddhammam-aññāya, sabbadukkhā pamuccati.

After learning the Good Dhamma from one who is good, one is free from all suffering.

Jā 428 Kosambijātakam¹
Kosambī Town

Wander with the Wise or Wander Alone

A King executes a neighbouring King. The latter's son secretly becomes the King's trusted confidant, and one day, still intent on revenge, has him alone. But rather than kill him he forgives him, and the two become close friends.

215. Sace labhetha nipakam sahāyam

If you find a good companion

Saddhim caram Sādhuvihāridhīram,

While wandering, a Wise One who lives well,

Abhibhuyya sabbāni parissayāni,

Having overcome all (of your) troubles,

Careyya tenattamano safimā.

Being pleased with him, one should wander mindfully.²

216. No ce labhetha nipakam sahāyam

If you do not find a good companion

Saddhim caram Sādhuvihāridhīram,

While wandering, a Wise One who lives well,

Rājā va raṭṭham vijitam pahāya,

Like a King, after abandoning a kingly realm,³

Eko care mātaṅgaraññe va nāgo.

One should wander alone, like an elephant in an elephant forest.⁴

¹ These verses also occur at MN 128, Dhṛ 328-330, Sn 3, etc.

² Comm paraphrase: *tena saddhim attamano satimā careyya.*

³ This sentence could also be interpreted as: *Like a King, after abandoning his defeated kingdom.* Comm. *yathā attano vijitam raṭṭham mahājanakarājā ca arindamarājā ca pahāya ekakova carimsu, evam careyyā ti attho.*

⁴ *Nāga* is a common word for *elephant*, besides having its other meanings, like *snake* (or cobra), the *iron-wood tree*, and also the *Worthy Arhat*. *Mātaṅga* can also mean an *elephant*, though in this case, its alternative meaning is *one of low-caste*.

217. Ekassa caritaṃ seyyo, natthi bāle sahāyatā,

Wandering by oneself is best, there can be no companionship with fools,

Eko care na ca pāpāni kay'rā,

One should wander alone, doing nothing wicked,

Apossukko mātaṅgarañṇe va nāgo.

Unconcerned like a grand elephant in an elephant forest.

**Dhp 61 Mahākassapattherasaddhivihārikavatthu
Venerable Mahākassapa's Pupil**

No Friendship with Fools

A faithless pupil of Ven. Mahākassapa tricks a supporter into giving him food and drinks which he says are needed by the elder. Being rebuked he burns down the Elder's hut and runs away. The whole story is reported to the Buddha.

218. Caraṇ-ce nādhigaccheyya seyyaṃ sadisam-attano,

If while wandering one does not find one better or same as oneself,

Ekacar'yaṃ daḷhaṃ kay'rā: natthi bāle sahāyatā.

One should resolve to go alone: there can be no friendship with fools.

12: Vissāsavaggo Trust

Jā 68 Sāketajātakam Sāketa Town

Faith at First Sight

A couple who were the Bodhisatta's parents in many previous lives greet him as a son in this life, to the confusion of the monks. The Buddha explains their past relationship.

219. Yasmiṃ mano nivisati, cittaṃ cāpi pasīdati,

In that one with whom his mind is at home, and his heart has devotion,

Adiṭṭhapubbake pose, kāmaṃ tasmim-pi vissase.

(Although) that person is unseen in the past, he should willingly place his trust.

Jā 93 Vissāsabhojanajātakam Trusting Food

The Danger of Being too Trusting

A lion so scares the cows pasturing nearby that they don't give milk. The herdsman covers with poison a hare-deer the lion is fond of, the lion licks her fondly and dies.

220. Na vissase avissatthe, vissatthe pi na vissase,

Do not trust the untrustworthy, even in the trustworthy put not your trust,

Vissāsā bhayam-anveti sīham¹ va migamātukā.

There is danger following trust, like the lion and the hare-deer.²

¹ Text: *sīhā*; plural, where a singular is needed.

² Not in PED; SED says: *a kind of red-coloured hare like deer*; and CPED: *a hoofed animal of the size of a cat. Sinh. mīninnā.*

Jā 448 Kukkuṭajātakam The Chicken

Do not Trust the Untrustworthy

A hawk preys on chickens until only the Bodhisatta is left. He tries to lure him out with kind words, but the Bodhisatta resists, not placing his trust in a natural enemy.

221. Nāsmase katapāpamhi, nāsmase alikavādine,

Do not have trust¹ in one who has done wicked things, do not have trust in one who speaks falsely,

Nāsmas' attatthapaññamhi, atisante pi nāsmase.

Do not have trust in one wise (only) in his own welfare, do not have trust in one who makes a show of peace.²

222. Bhavanti heke purisā gopipāsikajātikā,

Some of the people are (as though) descended from thirsty cattle,

Ghasanti maññe mittāni, vācāya na ca kammunā.

They satisfy³ their friends, I think, with words, but not with their actions.

223. Sukkhañjalī paggahītā, vācāya paḷiguṇṭhitā,

Offering empty⁴ hands in homage, concealing (actions) by their words,

Manussapheggū nāsīde, yasmim natthi kataññutā.

They are worthless men, not to be approached, in whom there is no gratitude.

¹ Comm: *Tattha nāsmase ti nāssase, ayam-eva vā pāṭho; na vissase ti vuttaṃ hoti.* I have never seen this meaning given for *assasa* before, whether in Pāli or Sanskrit, it literally means *breath*.

² Comm: *anto upasame avijjamāne yeva ca bahi upasamadassanena atisante viya paṭicchannakammante pi ... kuhakapuggale; internally peaceful through the conceit of ignorance, or externally looking peaceful, making much of peace, like a deceitful person trying to cover his actions up.*

³ Lit: *eat, consume, devour*; but that hardly makes sense here. The comm. gives no help.

⁴ Lit: *dry (hands)*; Comm: *paggahitaccha-añjalino.*

224. Na hi aññaññacittānaṃ itthīnaṃ purisāna' vā

* Do not have trust or have contact with these sorts of women or men

Nānā ca katvā¹ saṃsaggaṃ tādīsaṃ-pi ca nāsmase.²

Whose minds are fickle³ and have become different (from what they were).

225. Anar¹yakammaṃ okkantaṃ,⁴ athetaṃ sabbaghātināṃ,

* Do not trust the unreliable, who fall into ignoble deeds,

Nisitaṃ va paṭicchannaṃ, tādīsaṃ-pi ca nāsmase.

They (would) murder all (and sundry), their (swords)⁵ are sheathed and covered.

226. Mittarūpenidhekacce⁶ sākhalena acetasā,

* Do not have trust in such as (only) appear to be friends here,

Vividhehi upāyehi, tādīsaṃ-pi ca nāsmase.

Having smooth words and various means, but no intention (to act).

227. Āmisaṃ vā dhanāṃ vā pi yattha passati tādīso,

Where such a one sees material gain or wealth,

Dubbhīṃ karoti dummedho tañ-ca hantvāna, gacchati.

After treacherously slaughtering the unintelligent one, he (will) depart.

¹ ChS, Thai: *Nānāvikatvā*; [Whose minds are fickle] and have undergone different alteration.

² Thai: *tādīsaṃ-pi na vissase*; [Do not have] faith or [association with such...]. Similarly twice more below.

³ Lit: *having other-other minds*.

⁴ Thai: *Anariyakammaukkantaṃ*; an extraordinary Sanskritisation I've never seen in a Pāḷi text before.

⁵ Comm: *nisitakhaggam-iva*.

⁶ Thai: *Mittavasēnidhekacce*; [Do not have trust in such as (only)] dwell [like friends here].

**Jā 521 Tesakuṇajātakam
Three Birds**

The Trustworthy one

A childless King adopts three birds as his children, which his courtiers scorn. To prove their worth he asks them for advice in ruling the Kingdom, and this is part of what his 'daughter' says.

228. Yo ca taṁ Tāta rakkheyya, dhanam yañ-ceva te siyā,

He who will guard you (well), Father, and will also (guard all) your wealth,

Sūto va ratham saṅgaṇhe, so te kiccāni kāraye.

Like a charioteer his chariot, he will see to all his duties.

229. Susaṅgahitantaṅgano sayam vittam avekkhiya,

He will see to (guarding) one's wealth, he will treat the people kindly,

Nidhiñ-ca iṇadānañ-ca na kare parapattiyā.

(Regarding) your treasure and debts he will not depend on another.

230. Sayam āyam vayam jaññā, sayam jaññā katākatam,

Your profit and loss he should know, and he should know what you have done and not done,

Niggaṇhe niggahāraham, paggaṇhe paggaṇhāraham.¹

He should punish those worthy of punishment, and support those worthy of support.

¹ These three verses replace three others from the Kuṇāljātakam (Jā 536), which I judge to be offensive.

Jā 508 Pañcapañḍitajātakaṃ The Tunnel

Keeping a Secret

The Bodhisatta councils the King not to reveal his secrets to anyone, but others hostile to him say that revealing to a wife, a friend, a brother, a son, or a mother is acceptable. Later the Bodhisatta reveals the secrets that they have told to such, showing their unreliability. Then he repeats his wise advice.

231. Guyhassa hi guyham-eva sādhu,
The hiding of a secret is good indeed,

Na hi guyhassa pasattham-āvikammaṃ,
The revealing of a secret is not commended,

Anipphādāya saheyya Dhīro,
The Wise One can endure while it is undone,

Nipphannatho yathāsukhaṃ bhaṇeyya.
When done he can speak whatever he likes.

232. Na guyham-atthaṃ vivareyya, rakkheyya naṃ yathā nidhiṃ,
One should not reveal a secret, one should guard it like a buried treasure,

Na hi pātukato sādhu guyho attho pajānatā.
Therefore those who know a secret (surely) do not make it manifest.

233. Thiyā guyhaṃ na saṃseyya amittassa ca Paṇḍito,
The Wise One should not tell a secret to a woman, or to a foe,

Yo cāmisena saṃhīro, hadayattheno ca yo naro.
To one who is overcome by material gain, or to one whose heart is stolen.

234. Guyham-attham-asambuddhaṃ sambodhayati yo naro,
That person who makes known a secret matter that is unknown,

Mantabhedabhayā tassa dāsabhūto titikkhati.
Fearing a broken confidence, (will have to) endure slavery.

235. Yāvanto purisassatthaṃ guyhaṃ jānanti mantinaṃ,
As far as they know a person's secret and a confidential matter,

Tāvanto tassa ubbegā, tasmā guyhaṃ na vissaje.
That far does he have fear, therefore a secret should not be revealed.

236. Vivicca bhāseyya divā rahassam,

In the day, one should speak a secret in seclusion,

Rattim giram nāivelam pamañce,

At night one should not let a word out for a long time,

Upassutikā hi suṇanti mantam,

Eavesdroppers listen for confidences,

Tasmā manto khippam-upeti bhedaṃ.

Therefore a confidence is quickly broken.

13: Yācanavaggo Begging

Jā 253 Maṇikaṇṭhajātakaṃ Jewel Throat

The Result of too Much Begging

A dragon falls in love with a hermit and embraces him to his distress. To frighten him away the hermit begs for the dragon's jewel three times.

237. “Mamannapānaṃ vipulaṃ uḷāraṃ

“For me (there will be) rich drink and food aplenty

Uppajjatiṃ assa maṇissa hetu.”

Arising by reason of your jewel.”

“Taṃ te na dassaṃ atiyācako ’si,

“I will not give to you, you beg too much,

Na cāpi te assamaṃ āgamiṣsaṃ.

Nor will I come back to your hermitage.

238. Susū yathā sakkharadhotapāṇī,

Like a youth with a clean sword in his hand,¹

Tāsesi maṃ selāṃ yācamāno,

You scare me, begging for my stone,

Taṃ te na dassaṃ atiyācako ’si,

I will not give to you, you beg too much,

Na cāpi te assamaṃ āgamiṣsaṃ.”

Nor will I come back to your hermitage.”

239. Na taṃ yāce yassa piyaṃ jigimse,

You should not beg from one whose love you want,

Desso hoti atiyācanāya.

For begging too much is disagreeable.

Nāgo maṇiṃ yācito brāhmaṇena,

The brāhmaṇa begged for the dragon's jewel,

¹ Comm: *dhota-asihattho*.

Adassanaṃ yeva tad-ajjhagāma.

He went from there and was never seen again.

**Jā 323 Brahmaḍattajātakaṃ
King Brahmaḍatta**

Begging brings Tears

A hermit is invited by a King to stay in his park. For twelve years he desires a pair of shoes and a leaf umbrella but is too ashamed to ask. Eventually he asks, receives, and goes on his way.

240. Dvayaṃ yācanaḥ, Rāja Brahmaḍatta, nigacchati

Begging for two things, King Brahmaḍatta, he will find

Alābhaṃ dhanalābhaṃ vā, evaṃ dhammā hi yācana.

Loss or gain of wealth, such is the nature of begging.

241. “Yācanaṃ rodanaṃ,” āhu Pañcālānaṃ Rathesabha,

“A begger weeps,” he said to (the King of) Pañcāla, Best of Charioteers,

“Yo yācanaṃ paccakkhāti,” tam-āhu “paṭirodanaṃ.

“He who refuses a begger,” thus he said, “weeps in return.

242. Mā-m-addasaṃsu rodantaṃ, Pañcālā, susamāgatā,

Let them not see (my) tears, Pañcāla, when they assemble (I thought),

Tuvaṃ vā paṭirodantaṃ, tasmā icchāma’ ahaṃ raho.”

Or you weeping in return, therefore I wish to hide away.”

**Jā 403 Aṭṭhisenajātakam
Bodhisatta Aṭṭhisena**

Silent Begging

The King, pleased with a sage (the Bodhisatta), offers him anything from his Kingdom down, but the sage remains silent. The following dialogue ensues.

243. “Ye me ahaṃ na jānāmi, Aṭṭhisena, vaṇibbake,¹

“Those poor people whom I do not know, Aṭṭhisena,

Te maṃ saṅgamma yācanti; kasmā maṃ tvaṃ na yācasi.”

Gather round me and beg; why is it that you do not beg from me?”

244. “Yācako appiyo hoti, yācaṃ adadam-appiyo,

“A begger is not loved, one not giving to begging is not loved,

Tasmāhaṃ taṃ na yācāmi, mā me viddesanā ahu.”

Therefore I beg you not, do not have anger towards me.”

245. “Yo ve yācanaḥjīvāno, kāle yācaṃ na yācati,

“He who lives by way of begging, and who begs not at begging time,

Paraṅ-ca puññā² dhamseti, attanā pi na jīvati.

Destroys the merits of another, and himself does not live (happily).³

246. Yo ca yācanaḥjīvāno, kāle yācaṃ hi yācati,

He who lives way of by begging, and who begs at begging time,

Paraṅ-ca puññaṃ labbheti, attanā pi ca jīvati.

Causes another to gain merit, and himself lives (happily).

247. Na ve dessanti⁴ sappaññā, disvā yācakam-āgatam,⁵

Those with wisdom are not angry after seeing a begger come,

Brahmacāri piyo me ’si varataṃ⁶ bhaññaṃ-icchasi.”

My dear and spiritual friend speak and ask for a boon from me.”

¹ Text: *vaṇibbakā*; but an accusative is needed here.

² Thai: *puññaṃ*; singular.

³ Comm: *attanā pi ca sukhaṃ na jīvati*.

⁴ BJT: *dissanti*; which doesn't give a good meaning; Thai: *dussanti*; [*Those with wisdom are not*] corrupt.

⁵ BJT, ChS, Thai: *āgate*; plural form?

⁶ hai: *varabhaññaṃ-icchasi*; ask a noble boon? I don't understand the form *bhaññaṃ*.

248. “Na ve yācanti sappaññā, Dhīro veditum-ar^ahati,
“Those who have wisdom do not beg, (this) the Wise One ought to know,

Uddissa Ar^yā tiṭṭhanti, esā Ar^yāna’ yācanā.”
The Noble (simply) stand for (alms),¹ such is the Noble Ones’ begging.”

Jā 478 Dūtajātakam The Messenger

Asking the Right Person at the Right Time

A student desiring to repay his teacher disregards others and waits until the King comes and asks him what he needs, as only the King has the power to solve his problem.

249. Sace te dukkham uppajje, Kāsīnaṃ Raṭṭhavaḍḍhana,
If suffering has arisen for you, Benefactor² of Kāsi,

Mā kho no tassa akkhāhi yo taṃ dukkhā na mocaye.
Do not tell it to the one who cannot free you from your suffering.

250. Yo tassa dukkhajātassa ekantam-api bhāgato³
* He who can free you from even a (small) portion of the suffering that occurs

Vippamoceyya Dhammena: kāmaṃ tassa pavedaye.
In accordance with the Dhamma: to him, if you wish, you should speak.

251. Yo attano dukkham-anānupuṭṭho,
He who, (though) not asked his suffering,

Pavedaye jantū akālarūpe,
Speaks to people at the wrong time,

Ānandino⁴ tassa bhavantiyāmittā,⁵
Should know his foes take joy in that,

Hitesino tassa dukkhī bhavanti.
Those who wish him well will suffer.

¹ Comm: *Ariyā pana vācam abhinditvā yenatthikā honti, taṃ uddissa kevalaṃ bhikkhācāravattena tiṭṭhanti; the Noble, not having spoken a word about their needs, stand (silently) for the whole of the alms distribution.*

² *Raṭṭhavaḍḍhana* literally means: *he who increases the wealth of the country*; which is too long for a vocative in English!

³ Text: *bhāgaso*; ChS, Thai: *ekaṅgam-api bhāgaso*; *from one part or portion.*

⁴ Thai: *Anandino tassa bhavanti mittā*; *His friends will not take joy in that.*

⁵ BJT: *bhavanti’ amittā*; ChS: *bhavanti’ mittā*; different ways of forming the sandhi.

252. Kālañ-ca ñatvāna tathāvidhassa,
After understanding the right time for such a one,

Medhāvinañ ekamañāñ viditvā,
And knowing the intelligent one's mind,

Akkheyya tippāni parassa Dhīro,
The Wise One will relate his pains to another,

Sañhañ girañ atthavatim pamuñce.
With a gentle voice, spoken (looking for) a favour.

253. Sace ca jaññā avisayham-attano:
But knowing himself it's not possible (and):

“Nāyañ nīti mayha”¹ sukhāgamāya,”
“This practice will not lead to my happiness,”

Eko pi tippāni saheyya Dhīro,
The Wise One will bear up his pains,

Saccañ hirottappam-apekkhamāno.
Desiring truth and good conscience.²

¹ ChS, Thai: *Na te hi mayham*; *This surely will not [lead to my happiness]*.

² I use *good conscience* here to include both *hiri* (lit: *shame*) and *ottappa* (lit: *guilt*), both here and elsewhere in this translation.

14: Nindavaggo Blame

AN 8.5 Paṭhamalokadhammasuttam Worldly Things

The Eight Worldly Things

The Buddha explains the eight worldly conditions to the monks and summarises them with a verse.

254. Lābho alābho ayaso yaso ca,
Gain and loss, fame and infamy,

Nindā pasamsā ca sukhañ-ca dukkhañ:
Blame and praise, happiness and suffering:

Ete aniccā manujesu dhammā,
Amongst human beings these things are impermanent,

Asassatā vipariṇāmadhammā.
Non-eternal, a changeable nature.

Dhp 227-8 Atula-upāsakavatthu The Layman Atula

Blameworthy

The lay-disciple Atula goes to see Revata, who speaks not, Sāriputta, who speaks at length, and Ānanda who speaks moderately; but he is upset with them all. Finally he goes to the Buddha who explains it thus.

255. Porāṇam-etam, Atula, netam ajjatanām-iva:
This is ancient (wisdom), Atula, this is not something modern:

Nindanti tuṇhim-āsīnañ, nindanti bahubhāṇinañ,
They blame the one who sits silently, they blame the one who talks a lot,

Mitabhāṇim-pi nindanti, natthi loke anindito.
They blame the one who talks in moderation, there is no one in the world not blamed.

256. Na cāhu na ca bhavissati, na cetarahi vijjati
There was not and there will not be, and at present there is not found

Ekantañ nindito poso, ekantañ vā pasamsito.
A person totally blameworthy, or totally praiseworthy.

Dhp 81 Lakuṅṭakabhaddiyattheravatthu
The Elder Lakuṅṭaka Bhaddiya

Unperturbed

The Elder Lakuṅṭaka Bhaddiya was a dwarf who attained arahantship. Novices and others used to tease him, but he remained unmoved. The Buddha explained why.

257. Selo yathā ekaghano vātena na samīrati,
Just as solid rock is not shaken by the wind,

Evam nindāpasamsāsu na samiñjanti Paṇḍitā.
Even so the Wise are unmoved by blame or by praise.

Ud 3.3 Yasojasuttam
The Monk Yasoja

Unshaken by Pleasure and Pain

The monk Yasoja and 500 other monks who are visiting the Buddha are very noisy so he sends them away. They put forth extra effort during the Rains retreat and become Arahats, after which the Buddha sends for them again.

258. Yassa jito kāmakaṅṭako,
He who overcomes the thorn of sense desire,

Akkoso ca vadho ca bandhanañ-ca,
Scolding, slaying, and (other) bonds,

Pabbato va so ṭhito anejo,
He who stands unmoved like a mountain,

Sukhadukkhesu na vedhatī sa bhikkhu.
That monk is unshaken by pleasure and pain.

**AN 5.48 Alabbhanīyaṭhānasuttam
Unobtainable States**

The Wise do not Tremble

*The Buddha explains there are five things that cannot be obtained:
for those having the nature of ageing, sickness, dying, wasting and
destruction that there should be none of these things is impossible.
The Noble disciple knows this and does not grieve.*

259. Na socanāya paridevanāya,
In grief and lamentation (there is) no

Atthodha laddhā api appako pi.
Profit and not even a little gain here.

Socantam-enaṃ dukhitam veditvā,
Understanding your grieving and suffering,

Paccatthikā attamanā bhavanti.
(Your) opponents will become uplifted.

260. Yato ca kho Paṇḍito āpadāsu,
* But when the Wise One does not tremble,

Na vedhatī atthavinicchayaññū,
Having (good) sense regarding misfortune,

Paccatthikāssa dukhitā bhavanti,
His opponents will become afflicted,

Disvā mukham avikāram purāṇam.
Seeing that his former face is unchanged.

261. Jappena mantena subhāsitena,
Through praise,¹ charms, or speaking well,

Anuppadānena paveniyā vā,
Through much giving² or through tradition,

Yathā yathā yattha labhetha attham,
Whatever the place he finds is good,

Tathā tathā tattha parakkameyya.
Just there is the place he should make his effort.

¹ Comm: *vaṇṇabhaṇanena*; by speaking praise.

² Comm: *satassa vā saḥassassa vā dānena*; by giving a hundred or a thousand gifts.

262. Sace pajāneyya: alabbhaneyyo

If he should understand: (this is) unobtainable

Mayā vā aññena vā esa attho.

By myself or another, that is good.

Asocamāno adhvāsāyeyya,

Without grieving he should endure, (knowing):

Kammaṃ daḷhaṃ kinti karomi dāni.

I will now do whatever deed is required.¹

¹ Comm: *vaṭṭagāmikammaṃ*.

**Jā 351 Maṇikuṇḍalajātakaṃ
Jewelled Earrings**

Transient Wealth

The Bodhisatta is a King whose Capital is overrun by another King. He refuses to fight as it would involve maiming and killing. The conquering King wonders why he does not struggle, and the Bodhisatta speaks the following verses, after which the other departs.

263. Pubbeva maccaṃ vijahanti bhogā,
Soon wealth will depart from mortals,

Macco vā te pubbataraṃ jahāti.
Or perhaps a mortal abandons it sooner.

Asassatā bhogino, Kāmakāmi,
Wealth is not eternal, O Lover of Yourself,

Tasmā na socāṃ' ahaṃ sokakāle.
Therefore I do not grieve at grieving time.

264. Udeti āpūrati veti cando,¹
The moon rises, becoming full, and then wanes again,

Atthaṃ tapetvāna² paleti sūriyo.
The sun after blazing will set again,

Viditā³ mayā sattuka lokadhammā,
Knowing this is the nature of the world, O enemy of mine,

Tasmā na socāṃ' ahaṃ sokakāle.
Therefore I do not grieve at grieving time.

¹ Thai: *Udeti pūreti khīyati cando*; the word is different but the meaning is the same.

² Thai: *Atthaṅgametvāna*; [The sun] after setting [will set again].

³ Thai: *Vijitā*; Conquered [are the (eight) worldly things].

**Jā 461 Dasarathajātakaṃ
King Dasaratha**

Understanding Nature one Grieves Not

The Bodhisatta, along with his brother and sister, is exiled in the Himālayas. While there he learns that his father the King has died, yet understanding the way of nature he does not grieve.

265. Yaṃ na sakkā naṃ pāletuṃ posena lapataṃ bahuṃ,
When a person is unable to preserve himself, even with great weeping,

Sa kissa Viññū medhāvī attānam-upatāpaye?
Why should a Wise and intelligent person torment himself (with grief)?

266. Daharā ca hi ye vuddhā, ye bālā ye ca Paṇḍitā.
For those who are young and old, the foolish and also the Wise,

Aḍḍhā ceva daḷiddā ca – sabbe maccuparāyaṇā.
The wealthy and the poor – they all will have their end in death.

267. Phalānam-iva pakkānaṃ niccaṃ papatatā bhayaṃ,
Just as for a matured fruit there is always the danger of falling,

Evam jātāna' maccānaṃ niccaṃ maraṇato bhayaṃ.
So for mortals who are born there is always the danger of death.

268. Sāyam-eke na dissanti pāto diṭṭhā bahuḷjanā,
Of the many people seen in the morning, some are not seen in the evening,

Pāto eke na dissanti sāyam diṭṭhā bahuḷjanā.
Of the many people seen in the evening, some are not seen in the morning.

269. Paridevayamāno ce, kiñcid-atthaṃ udabbahe
* If (through) lamenting the one who is besotted, could remove

Sammūḷho hiṃsam-attānaṃ, kay'rā cetam Vicakkhaṇo.
Hurt for himself, the Wise One would do it as well.

270. Kiso vivaṇṇo bhavati hiṃsam-attānam-attano,
Though he has afflicted himself, and has become lean and pale,

Na tena petā pārenti, niratthā paridevanā.
The deed cannot be protected by that, no good comes from lamentation.

271. Yathā saraṇam-ādittaṃ vārinā parinibbāye,¹

Just as a burning house² can be extinguished with water,

Evam-pi dhīro sutavā medhāvī Paṇḍito naro

So the strong, learned, intelligent and Wise person

Khippam-uppatitaṃ sokaṃ, vāto tūlaṃ va dhamsāye.

Quickly (extinguishes) the grief that has arisen, like the wind disperses cotton.

272. Eko va macco acceti, eko va jāyate kule,

When a mortal passes away he is born in (another) family,

Saṃyogaparamā tveva sambhogā sabbapāṇinaṃ.

The supreme bond for all beings is from living together.³

273. Tasmā hi dhīrassa bahussutassa,

Therefore the strong one, the learned one,

Sampassato lokam-imaṃ parañ-ca,

Seeing (clearly) this world and the next,

Aññāya Dhammaṃ hadayaṃ manañ-ca,

Knowing the Dhamma in his heart and mind,

Sokā mahantā pi na tāpayanti.

Will not be tormented by great griefs.

¹ Thai: *vārinā va nibbāpaye*; same meaning.

² Comm: *saraṇan-ti nivāsageham*.

³ Comm: *Tattha tattha pana nātimittasaṃyogena ... paramatthena pana tīsu pi bhavesu kammaṣakā ve te sattā ti attho*. Paraphrase of this difficult verse: Even though people find the greatest happiness in their friends and relations, still after they die they are reborn elsewhere with new friends and relations.

15: Kammavaggo Deeds

Dhp 127 Suppabuddhasakyavatthu The Sakyan Suppabuddha

Deeds and their Results

Three different groups of monks see a crow die, a woman drowned and themselves buried alive on their way to the Buddha. They decide to ask him why it happened, and he explains there is nowhere to escape from the results of bad actions.

274. Na antalikkhe, na samuddamajjhe,

Neither in the firmament, nor in the middle of the ocean,

Na pabbatānaṃ vivaraṃ pavissa:

Nor after entering a mountain cleft:

Na vijjatī so jagatippadeso,

There is no place found on this earth,

Yatthaṭṭhito muccēyya pāpakammā.

Where one can be free from (the results of) wicked deeds.

SN 1.3.15 Dutiyasaṅgāmasuttaṃ Battles

The Revolution of Deeds

King Pasenadi defeats King Ajātasattu in battle, takes his four-fold army from him, and, showing mercy, releases him with his life.

275. Hantā labhati hantāraṃ, jetāraṃ labhate jayaṃ,

The killer finds one who kills (him), the victor finds a victor,

Akkosako ca akkosāṃ, rosetāraṇ-ca rosako,

The abuser an abuser, the wrathful (finds) one full of wrath,

Atha kammavivaṭṭena, so vilutto vilumpati.

So too as deeds revolve, the robber finds (himself) robbed.

Dhp 125 Kokasunakhaluddakavatthu
The Hunter Koka's Dogs

Offending the Inoffensive

A hunter blames a monk for his failure to catch game and he sets his dogs on him, chasing him up a tree. The monk's robe falls over the hunter and the dogs devour him instead.

276. So¹ appaduṭṭhassa narassa dussati,
He offends against the inoffensive one,

Suddhassa posassa anaṅgaṇassa,
A purified and passionless person,

Tam-eva bālaṃ pacceti pāpaṃ,
That wicked deed (will) return to the fool,

Sukhumo rajo paṭivātaṃ va khitto.
Like fine dust that is thrown against the wind.

Dhp 137-140 Mahāmoggallānattheravatthu
The Elder Mahāmoggallāna

The Fruit of Unjust Punishment

Being fooled by his wife a young man, who was faithfully performing his duty before, murders his parents.

277. Yo daṇḍena adaṇḍesu appaduṭṭhesu dussati,
* He who offends with punishment one who is (quite) inoffensive,

Dasannam-aññataram ṭhānaṃ khippam-eva nigacchati:
One who does not punish (others),² will quickly fall into one of ten states:

278. Vedanaṃ pharusam, jānimaṃ, sarīrassa ca bhedanam,
Harsh feelings, loss (of his wealth),³ and the break up of the body,⁴

Garukaṃ vāpi ābādham, cittakkhepaṃ va⁵ pāpuṇe,
Or maybe heavy affliction, or (perhaps) he will loose his mind,

¹ All texts read: *Yo*; but the sense requires *so*, therefore I have amended it.

² Comm: *adaṇḍesū ti kāyadaṇḍādirahitesu khīṇāsavesu.*

³ Comm: *kicchādhiगतassa dhanassa jānimaṃ; loss of his hard-earned wealth.*

⁴ Comm: *hatthacchedādikaṃ; the cutting off of his hands, and so on.*

⁵ I take it *va* is short for *vā*, m.c.

279. Rājato vā upassaggam, abbhakkhānam va dāruṇam.

(There may be some) danger from Kings, or slander that is terrible,

Parikkhayaṃ va ñātīnam, bhogānam va pabhaṅguraṃ,

(He may suffer from) loss of kin, or from the destruction of wealth,

280. Atha vāssa agārāni aggi dahati pāvako,

Then his houses will be consumed by flames and fire,

Kāyassa bhedā duppañño Nirayaṃ so upapajjati.

At the break-up of the body that one lacking in wisdom will arise in the Lower Realms.

Dhp 121 Asaññataparikkhārabbhikkhuvatthu The Monk Unrestrained towards Requisites

Do not Despise Wickedness

A monk refuses to look after his requisities, thinking them not worth the trouble. The Buddha admonishes him.

281. Māpamaññetha pāpassa: Na maṃ taṃ āgamissati,

He should not despise a wickedness (thinking): It will not come to me,

Udabindunipātena udakumbho pi pūrati,

Through the falling of water drops water-pot is (quickly) filled,

Bālo pūrati pāpassa, thokaṃ thokam-pi ācinam.

The fool, gathering little by little, becomes full of wickedness.

Dhp 69 Uppalavaṇṇattherīvattu The Elder Nun Uppalavaṇṇā

The Ripening of Wickedness

A cousin of the nun Uppalavaṇṇā hides in her forest dwelling and rapes her when she returns. This is told to the Buddha.

282. Madhuvā¹ maññati bālo, yāva pāpaṃ na paccati,

The fool thinks it sweet, as long as (his) wickedness does not ripen,

Yadā ca paccati pāpaṃ, bālo dukkhaṃ nigacchati.

But when his wickedness ripens, (then) the fool falls into suffering.

¹ Comm: *bālassa hi pāpaṃ akusalakammaṃ karontassa taṃ kammaṃ madhu viya madhurarasam viya iṭṭham kantam manāpam viya upaṭṭhāti. Iti nam so madhum va maññati*; from this it seems to me we should expect the form *madhūva* = *madhu* + *iva*, in the text.

Dhp 71 Ahipetavatthu The Snake-Ghost

Deeds do not Ripen at Once

A man burns down the hut of a Paccekabuddha and eventually is reborn as a snake-ghost, burning the whole length of his long body. He is seen by Mahāmogallāna, who relates it to the Buddha.

283. Na hi pāpaṃ kataṃ kammaṃ, sajjū khīraṃ va muccati,
A wicked deed that has been done, like milk does turn all at once,¹

Ḍahantāṃ bālam-anveti, bhasmacchanno va pāvako.
(Rather) it follows the fool, smouldering like a fire covered with ashes.

Dhp 123 Mahādhanavāṇijavatthu The Trader Mahādhana

Avoiding Wickedness

A merchant sets out with 500 wagons but learns there are thieves ahead and thieves behind, and so stays put in a village. This is told to the Buddha who draws the lesson therefrom.

284. Vāṇijo va bhayaṃ maggaṃ, appasattho mahaddhano,
As a merchant on a fearful path, with few friends² and great wealth,

Visaṃ jīvitukāmo va, pāpāni parivajjaye.
As one loving life (would avoid) poison, (so) should one³ avoid wicked deeds.

¹ Comm: *na muccati na pariṇamati*.

² *Appasattho* can be interpreted as a *small caravan* or as *having few friends*, the Comm. doesn't give a definition here, perhaps because it has already stated that the merchant set out with 500 wagons, which is hardly a small caravan.

³ Comm: *paṇḍito bhikkhu; a wise monk*; but of course it applies to anyone wise.

SN 1.2.22 Khemasuttaṃ
The Godly Son¹ Khema

Experiencing the Results of Deeds²

285. Caranti bālā dummedhā amitteneva attanā,
Foolish, unintelligent folk behave like their own enemies,

Karontā³ pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.
Doing wicked deeds that have painful consequences.

286. Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati,
That deed is not (a deed) well done, which having done he does regret,

Yassa assumukho rodaṃ vipākaṃ paṭisevati.
For he cries with a tearful face when the result catches (him) up.

287. Tañ-ca kammaṃ kataṃ sādhu, yaṃ katvā nānutappati,
But that deed is (a deed) well done, which having done he does not regret,

Yassa patīto⁴ sumano vipākaṃ paṭisevati.
He is delighted and happy when the result catches (him) up.

288. Paṭikacceva taṃ kay¹rā, yaṃ jaññā hitam-attano,
Cautiously he will do (his deeds), knowing what benefits himself,

Na sākaṭikacintāya Mantā Dhīro parakkame.⁵
Not with the carter's (wrong) thoughts should the Wise One, the Sage,
make (his) effort.

289. Yathā sākaṭiko mattaṃ⁶ samaṃ hitvā mahāpathaṃ,
For the drunken carter who abandoned the even highway,

Visamaṃ maggam-āruyha, akkhacchinno 'vajhāyati,⁷
And mount an uneven road, meditates on his broken axle,

¹ *Devaputta.*

² Unusually there is no story in the commentary before these verses.

³ Thai: *Karonti*; *They do [wicked deeds].*

⁴ Thai: *patito*; *[His happy mind] has fallen down?*

⁵ Thai: *parakkamo*; *does [the Wise one, the Sage,] endeavour.*

⁶ BJT: *pantham*; *[for the carter] on the path*; ChS: *maṭṭham*; *intoxicated*; *pasattham*; *[For the carter] is praised?* The reading is also against the metre.

⁷ The comm. parses it so: *akkhacchinno avajhāyati*; whereas below it has: *akkhacchinno viya.*

290. Evaṃ Dhammā apakkamma, adhammam-anuvattiya,
So the one who leaves the Dhamma, and follows what is not Dhamma,

Mando Maccumukhaṃ patto, akkhacchinno va jhāyati.
(That) fool falls into Death's mouth, like one meditating on his broken axle.

Dhp 246-7 Pañca-Upāsakavatthu **Five Laymen**

The Result of not Keeping the Precepts

*Laymen are arguing as to which of the precepts is hardest to keep.
The Buddha tells them they all are hard, but explains further.*

291. Yo pāṇam-atipātetī, musāvādañ-ca bhāsati,
He who kills a living being, and speaks a word that is not true,

Loke adinnaṃ ādiyati, paradārañ-ca gacchati,
Who takes what is not given here, and who goes to another's wife,

292. Surāmerayapānañ-ca yo naro anuyuñjati,
That person who is devoted to drinking liquor and wines,

Idhevam-eso¹ lokasmiṃ, mūlaṃ khaṇati attano.
Digs up his own root² right here in the world,

¹ BJT: *Idheva poso*; that person [digs up his own root].

² Comm: *anātho kapaṇo hutvā vicarati*; having become destitute and helpless, he goes on his way.

Dhp 16 Dhammika-Upāsakavatthu
The Layman Dhammika

Rejoicing Here and Hereafter

A layman who has long been a supporter lies dying and the monks go to chant for him. Seeing celestial chariots coming to take him away he asks them to wait until the monks finish chanting, but the monks think he is asking them to stop and go away. Later the Buddha explains.

293. Idha modati, pecca modati,

Here he rejoices, after death he rejoices,

Katapuñño ubhayattha modati,

The meritorious one rejoices in both places,

So modati, so pamodati,

He (surely) rejoices, he greatly rejoices,

Disvā kammavisuddhim-attano.

After seeing the purity of his own deeds.

SN 1.3.4 Piyasuttam
The Dear One

Holding Oneself Dear

King Pasenadi reflects that if one holds oneself dear he would not engage in what is wrong but do what is right. The Buddha concurs.

294. Attānañ-ce piyaṃ jaññā na naṃ pāpena saṃyuje,

If one holds oneself dear one should not engage in a wicked deed,

Na hi taṃ sulabhaṃ hoti sukhaṃ dukkatakarinā.

For happiness is not easily gained by those who do which is wrong.

**Jā 382 Sirikālakkaṇṇijātakaṃ
Sirī and Kālakkaṇṇi**

Fortune and Misfortune

Two Goddesses, who cannot decide precedence, vie with each other for lying on a virtuous householder's couch. The one who is even more virtuous than the householder wins.

295. Attanā kurute lakkhiṃ, alakkhiṃ kurutattanā,
By oneself is fortune made, misfortune is made by oneself,

Na hi lakkhiṃ alakkhiṃ vā añño aññassa kārako.
No one is the maker of fortune and misfortune for another.

**Jā 537 Mahāsutasomajātakaṃ
Bodhisatta Sutasoma**

Consequences of Indulgence and Duty

Yet more verses by which the Bodhisatta eventually persuades the man-eating King to give up his bad habit.

296. Yo ve Piyam me ti piyānurakkhī,
He who, protecting what he likes, (thinking): This I like,

Attam niramkacca, piyāni sevati,
Disregarding his (true) self-interest, does what he likes,

Soṇḍo va pitvā visamissapānam,¹
Like a drunkard who has drunk the drink mixed with poison,

Teneva so hoti dukkhī parattha.
Because of that will be one who suffers hereafter.

297. Yo cīdha saṅkhāya piyāni hitvā,
He who, out of consideration here, having abandoned what he likes,

Kicchena pi sevati Ariyadhammam,²
And with difficulty does the Noble thing,

Dukhito va pitvāna yathosadhāni,
Like one in pain who has drunk the medicine,

¹ BJT: *Soṇḍo va pitvāna visassaphālam*; *Like a drunkard who has drunk a poisoned fruit?*

² Text, ChS, Thai: *Ariyadhamme*; plural form.

Teneva so hoti sukhī parattha.

Hereafter because of that he will be one who is happy.

Jā 386 Kharaputtajātakaṃ The Donkey

Protecting Life First

A King is willing to give up a charm to his wife even though it will cost his life. The Bodhisatta as Sakka, in the form of a goat, persuades him not to be so foolish.

298. Na ve Piyam me ti Janinda tādiso,

O King, such a one (as yourself) (has thoughts such as): It is dear to me,

Attam niraṅkatvā piyāni sevati.

(But) after putting aside self, he does not do what is pleasing.¹

Attā va seyyo: paramā va seyyo?

Oneself is best: what is better (than that)?

Labbhā piyā ocitatthena pacchā.

Through gaining that benefit, later one (will have) what is (truly) pleasing.

Dhp 163 Saṅghabhedaparisakkanavatthu Attempting to Split the Community

Good is hard to Do

Devadatta causes a split in the Community and informs Ānanda. The Buddha explains how easy it is to do what is wrong.

299. Sukarāni asādhūni, attano ahitāni ca,

Easily done are things not good, and unbeneficial for oneself,

Yam ve hitaṅ-ca sādhuṅ-ca taṃ ve paramadukkaram.

But that which is beneficial and good is exceedingly hard to do.

¹ These lines are very obscure. Comm: *Janinda, tādiso tumhādiso yasamahatte ḥhito puggalo, ekaṃ piyabhaṅgaṃ nissāya Idam piyam me ti, attam niraṅkatvā, attānaṃ chaḍḍetvā, tāni piyāni na sevateva; O King, such a person as yourself, abiding in great fame, holding (even) one thing dear, (thinking): This is dear to me, after putting aside self, after abandoning self, should not do those things that are pleasing.*

Ud 5.8 Ānandasuttam̐
The Elder Ānanda

The Good Easily Do Good

Devadatta causes a split in the Community and informs Ānanda. The Buddha explains how easy it is to do what is wrong.

300. Sukaram̐ sādhunā sādhu, sādhu pāpena dukkaram̐.

Done with ease by the good is good, good by the wicked is done (only) with difficulty,

Pāpam̐ pāpena sukaram̐, pāpam-arⁱyehi dukkaram̐.

Wickedness is done by the wicked with ease, wickedness is done (only) with difficulty by the Noble Ones.

Tatīyam̐ Satakam̐

The Third Hundred

16: Vāyāmagga Effort

Jā 539 Mahājanakajātaka¹ Bodhisatta Mahājanaka

Never give up Hope

A King, while enjoying the royal festivities, reflects on how he strove when he was lost in the ocean, never giving up hope of claiming his throne.

301. Vāyametheva Puriso, na nibbindeyya Paṇḍito,
A Wise Person should endeavour, never wearying,

Passāmi vohaṃ attānaṃ yathā icchaṃ tathā ahu.
I see this for myself, he is like one who has (good) desire.

302. Vāyametheva Puriso, na nibbindeyya Paṇḍito,
A Wise Person should endeavour, never wearying,

Passāmi vohaṃ attānaṃ, udakā thalam-ubbhataṃ.
I see this for myself, (like) one pulled from water to land.

303. Dukkūpanīto pi Naro Sapañño,
The Wise Person brought into suffering,

Āsaṃ na chindeyya sukhāgamāya,
Will not cut off his hope of approaching happiness,

Bahū hi phassā ahitā hitā ca,
There are many contacts, both beneficial and unbeneficial,

Avitakkitā Maccum-upabbajanti.
(But) without a thought they go to meet Death.

¹ These verses also occur in Jā 483 Sarabhamigajātakaṃ.

SN 1.2.8 Tāyanasuttam¹ The Godly Son Tāyana

Wrong-Doing and the Well-done

This is the teaching of the Godly Son (Devaputta) Tāyana, which was confirmed by the Buddha, and recommended to the monks.

304. Kayīrā ce kayirāthenam, daḥham-enam parakkame,
If he would do what should be done, he should be firm in (his) effort,

Sithilo hi paribbājo bhiyyo ākirate rajam.
For the wanderer who is lax spreads a lot of impurity.

305. Akataṃ dukkataṃ seyyo, pacchā tappati dukkataṃ,
Better undone is a wrong-doing, a wrong-doing one later regrets,

Katañ-ca sukataṃ seyyo, yaṃ katvā nānutappati.
Better done is what is well-done, which when done one does not regret.

MN 131² Bhaddekarattasuttam One Fortunate Night

The Need to Act Today

One of the verses spoken by the Buddha that were later analysed by the Buddha and, in separate discourses, by three of his monks.

306. Ajjeva kiccam-ātappaṃ, ko jaññā? maraṇam suve,
Today exertion should be made, who knows? (maybe) death tomorrow,

Na hi no saṅgaramṃ tena mahāsenena Maccunā.
There is no bribing³ of Death and his great armies with (promises).⁴

¹ These two verses = Dh 313-314.

² Text wrongly attributes this gāthā to the Maggavagga of the Dhammapada. It is quoted in the Dhammapadaṭṭhakathā, but it is from Majjhimanikāya.

³ Comm: *Sañgaro ti hi mittasanthavākāralañjānuppadānabalarāsīnam nāman;* **bribery** means the state of handing over a massive bribe to one's friends and companions.

⁴ Comm: *katipāham tāva āgamehi yāvāham Buddhapūjādim attano avassayakammaṃ karomi;* (saying): give me a few days more while I worship the Buddha by giving him support.

Iti 78 Dhātosandanasuttam Flowing from the Elements

Shunning the Indolent

The Buddha teaches how like attracts like: if one mixes with the indolent one becomes lazy; if one mixes with the energetic, one will make a good effort.

307. Parittam dārum-āruyha yathā sīde mahaṇṇave,

Like one who has mounted a little piece of wood will sink in the great ocean,

Evam kusitam-āgamma sādhujīvī pi sīdati,

So owing to the indolent the one who lives well will sink,

Tasmā tam parivajjeyya kusitam hīnavīriyam.

Therefore one should shun that indolent one with poor energy.

Jā 71 Varaṇajātakam The Varaṇa Tree

Doing one's Duties on Time

A brāhman student sleeps under a tree when he is supposed to be collecting wood. Being woken up he quickly climbs the tree and grabs some green wood. The following day the cook cannot cook with it, everyone is delayed, and they miss their lunch.

308. Yo pubbe karaṇīyāni, pacchā so kātum-icchati,

One who in the past had duties, and in the future (still) wishes to do (them),

Varuṇakaṭṭhabhaṅgo va, sa pacchā anutappati.

Like the one who broke the Varuṇa branch, regrets it in the future.

DN 31 Sigālasuttam Advice to Sigāla

He who Does his Duty

More advice to Sigāla on how to put aside his comfort and do his duty.

309. Atisītam ati-uḥham, atisāyam-idam ahu,

It is too cold, it is too hot, it is too late, is what they say,

Iti vissaṭṭhakammante, atthā accenti, māḥave.

Speaking like this, they leave off work,¹ until the chance has passed, young man.

310. Yodha sītañ-ca uḥhañ-ca tiṇā bhiyyo na maññati,

The person who gives no more thought to cold and to heat than to grass here,

Karam purisakiccāni, sa pacchā² na vihāyati.³

The person who does his duty, does not undergo loss later.

Jā 49 Nakkhattajātakam Lucky Stars

Taking one's Opportunity

A marriage has been arranged, but an angry ascetic prevents one party from going, saying it is not auspicious. When they go the next day the girl has already been married off to another.

311. Nakkhattam paṭimānentam attho bālam upaccagā,

While waiting on (your) lucky stars a good thing passes the fool by,

Attho atthassa nakkhattam, kim karissanti tārakā?

Good (itself) is good's lucky star, what can constellations achieve?

¹ Comm: *evam vatvā pariccattakammante.*

² Thai: *so sukhā; [in the future does not lose his] happiness.*

³ Text: *nānutappati; does not regret it later.*

Jā 4 Cullaseṭṭhijātakaṃ The Junior Merchant

Rags to Riches

A young man, starting with a dead mouse, is careful in his trading and in making friends, and so by and by he makes his fortune.

312. Appakena pi medhāvī pābhatena Vicakkhaṇo,

Even with a little, an intelligent and Wise One, by virtue of a (good) present,

Samuṭṭhāpeti attānaṃ, aṇuṃ aggiṃ va sandhamāṃ.

Can raise himself up, like a small wind (can raise) a fire.

Jā 284 Sirijātakaṃ Good Luck

Fortune sides with the Meritorious

A wood-collector has the chance of good luck, but loses it to an elephant-trainer, who by evening is raised to King of the country.

313. Yaṃ ussukā saṅgharanti alakkhikā bahūṃ dhanāṃ,

Whatever effort the unlucky make in accumulating great wealth,

Sippavanto asippā ca, lakkhī va tāni bhuñjare.¹

Endowed with a craft or not, the fortunate ones will enjoy.

314. Sabbattha katapuññaṃ, aticcaññaṃ paṇino,

For the one who has merit in every way, having overcome (other) creatures,

Uppajjanti bahū bhogā, appanāyatanesu pi.

Great riches arise, even when making little effort.

¹ Text, BJT, ChS: *bhuñjati*; singular form where a plural is required.

**Jā 152 Sigārajātakam
The Jackal**

Acting without Consideration

A pack of lions, wanting to avenge the insult on their sister, pounce on what looks like a jackal, but it is in fact only a reflection. They all die apart from the Bodhisatta who understands the situation and speaks these words.

315. Asamekkhitakammantam turitābhiniṭātinam,

Those who undertake work without consideration quickly fall away,

Tāni kammāni tappenti,¹ uṇham vajjhohitam² mukhe.

They regret those works, like (they would) something hot crammed into the mouth.

**Jā 505 Somanassajātakam
Bodhisatta Somanassa**

Inconsiderate and Considerate Action

A false ascetic is scolded by a Prince for his loose ways. The ascetic lies to the King and tries to get the Prince killed, but he defends himself successfully before retiring to the Himālayas.

316. Anisamma kataṃ kammaṃ, anavattāya cintitaṃ,

A deed done inconsiderately, without balanced thinking,³

Bhesajjasseva⁴ vebhaṅgo, vipāko hoti pāpako.

As with a failure in treatment, the result is (bound to be) bad.

317. Nisamma ca kataṃ kammaṃ, sammāvattāya cintitaṃ,

A deed done considerately, with good and balanced thinking,

Bhesajjasseva sampatti, vipāko hoti bhadraḥ.

As with with success in treatment, the result is (bound to be) good.

¹ *Tappati* is being used here in the sense of *anutappati*.

² Parse: *va* + *ajjhohitam*.

³ Comm: *anavattathapetvā atuletvā atīretvā cintitaṃ*. This word is not listed in PED under this form, but see *vavattthapeti*.

⁴ BJT: *Bhesajjasseva*? here and below; = *Bhesajjassa* + *iva*.

17: Dhanavaggo Wealth

Jā 322 Daddabhajātakaṃ The Thud

The Wise do not Panic

A hare hears the noise of a fruit falling and thinking it omens the end of the world he starts to run which panics all the other animals who also flee. The Bodhisatta finds out the cause and calms them down.

318. Beluvaṃ patitaṃ sutvā daddabhan-ti saso javi,

Having heard the thud of fallen vilva fruit the hare ran away (afraid),

Sasassa¹ vacanaṃ sutvā santattā migavāhinī.

Having heard the cry of the hare (many) animals² were alarmed.³

319. Appatvā padaviññāṇaṃ, paraghosānusārino,

Without having cognised the truth, they listened to another's voice,

Panādaparamā⁴ bālā te honti parapattiyā.

Those fools (surely) relied upon the great noise made by another.

320. Ye ca sīlena sampannā, paññāyūpasame ratā,

But those endowed with (strong) virtue, who take delight in wisdom's calm,

Ārakā viratā dhīrā, na honti parapattiyā.

The ones who are firm abstain from afar, they don't rely upon others.

¹ Text: *Sakassa; his [cry].*

² Comm: *anekasahassasaṅkhā migasenā.*

³ Comm: *Santattā ti utrastā.*

⁴ Thai: *Pamāda-*; [*Those fools relied upon the great*] heedlessness [*of another*].

**Jā 204 Vīrakajātakam
Bodhisatta Vīraka**

Keeping to one's own Habitat

A city crow named Saviṭṭhaka (Devadatta) has to leave his home and finds a water crow to serve. Thinking he can swim like his master he attempts to dive for fish, but dies in the attempt.

321. Udakathalacarassa pakkhino,
That bird at home in water and on land,

Niccaṃ āmakamacchabhujino:
Who constantly enjoys fresh fish to eat:

Tassānukaram Saviṭṭhako
Through imitating him Saviṭṭhaka

Sevāle paḷiguṇṭhito mato.
Died caught up in the lakeside weeds.

**Jā 335 Jambukajātakam
The Jackal**

Knowing one's Strengths

A jackal (Devadatta) who lives on the food left over by a Lion decides to act like a lion himself and against all good advice attacks an elephant, only to be slaughtered on the spot.

322. Asīho sīhamānena, yo attānaṃ vikubbati,
He who, though not a lion, assumes for himself the pride of a lion,

Koṭṭhū va gajam-āsajja, seti bhūmyā anutthunaṃ.
Like the jackal,¹ who after approaching an elephant, lies groaning on the floor.

323. Yasassino uttamapuggalassa,
The famous one, the supreme one,

Sañjātakhandhassa mahabbalassa,
The one of great strength in this arisen body and mind,

¹ Comm: *siṅgālo viya.*

Asamekkhiyā thāmabalūpapattim,¹

(Has great) power and strength: (but) being hasty,

Sa seti nāgena hato va² jambuko.

He will be slaughtered by the powerful one, just like the jackal.

324. Yo cīdha kammaṃ kurute pamāya,

But having the measure of his deeds here,

Thāmabbalaṃ attani samviditvā,

Having understood his own power and strength,

Jappena mantena subhāsitena,

With good speech and advice well spoken,

Parikkhavā so vipulaṃ jināti.

Being discrete, he will greatly succeed.³

Jā 345 Gajakumbhajātakaṃ The Tortoise

Acting at the Right Time and Speed

A King is very slothful so the Bodhisatta shows him a tortoise and explains its characteristics. The King understands the lesson and reforms his ways.

325. Yo dandhakāle tarati, taraṇīye ca dandhati,

He who is quick at a time for care, and is careful when he should be quick,

Sukkhapaṇṇaṃ va akkamma, atthaṃ bhaṅjati attano.

(Will) destroy his own welfare, like a dried-up leaf trodden under foot.⁴

¹ Thai: *kāma*-; [(Has great) power and] sensuality?

² ChS, Thai: *hatoyam*; we would appear to need a comparison word here.

³ Comm: *so vipulaṃ mahantaṃ atthaṃ jināti na parihāyati*; he will be successful (in attaining) an extensive, great good, not is losing it; the latter is said to exclude the meaning of the homonym *jināti*, to lose.

⁴ This simile and the next are obscure to say the least. Comm: *yathā vātātapasukkhāṃ tālapaṇṇaṃ balavā puriso akkamitvā bhaṅjeyya, tattheva cuṇṇavicuṇṇaṃ kareyya, evaṃ so attano atthaṃ vuddhiṃ bhaṅjati*; just as a leaf dried-up by the sun and wind after being trodden on by a strong man will be destroyed, and so will be there are then crushed to powder, so he destroys his own welfare and growth.

326. Yo dandhakāle dandheti, taraṇīye ca tārayi,
He who is careful at a time for care, and is quick when he should be quick,

Sasīva rattim vibhajam, tassattho paripūراتi.
(Will) fulfil his own welfare, like the hare who divides the night.¹

Jā 183 Vālodakajātakam **Watery Drink**

Sobreity

Horses that have been in battle are given fine wine but remain sober; while the strained leftovers are fed to the donkeys - who all become drunk on it.

327. Vālodakam apparasam nihīnam,
* Having drunk this despicable watery drink, a poor liquor,

Pitvā mado jāyati gadrabhānam.
The donkeys became intoxicated.

Imañ-ca pitvāna rasam paṇītam
Whereas after drinking this fine liquor

Mado na sañjāyati sindhavānam.
The thoroughbred horses were not intoxicated.

328. Appam pivivāna nihīnajacco
Having drunk (something) poor the low man

So majjati tena Janinda puṭṭho.
Fed on that becomes drunk, O Leader of Men.

Dhorayhasilo² ca, kulamhi jāto,
But the virtuous one, born in a good family,

Na majjati aggarasam pivivā.
After drinking (even) the best liquor does not get drunk.

¹ Comm: *yathā cando juṇhapakkham rattim jotayamāno kāḷapakkharattito rattim vibhajanto divase divase paripūراتi, evaṃ tassa purisassa attho paripūراتi; like the moon shining on the nights during the bright fortnight divides the nights from the dark fortnight and day by day becomes full, so that person's welfare is fulfilled.*

² Text, ChS, Thai: *Dhorayhasilū*; but that would mean one who has the character of bearing.

Jā 291 Bhadraghaṭajātakaṃ¹
The Auspicious Pot

Protecting Good Fortune

A worthless fellow is given a jar that will provide him with all he needs, but being dissolute he uses it to get drunk, breaks it and is reduced to poverty once again.

329. Sabbakāmadadaṃ kumbhaṃ, kuṭaṃ laddhāna' dhuttako,

A scoundrel once received a water-pot, a jar which would give everything he wished for,

Yāva so anupāleti, tāva so sukham-edhati.

For as long as he looked after it, he was successful in his pursuit of happiness.

330. Yadā matto ca ditto ca pamādā kumbham-abbhidā,

But when drunk, arrogant and heedless he broke that water-pot,

Tadā naggo ca pottho ca, pacchā bālo vihaññati.

Then naked and miserable, that foolish one afterwards suffered hardship.

331. Evam-eva yo dhanam laddhā, amattā² paribhuñjati,

Just so, the one who receives wealth, but uses it without measure,

Pacchā tappati dummedho, kuṭam bhinno va dhuttako.

That fool suffers (greatly) later, like the scoundrel who broke the jar.

Jā 48 Vedabbhajātakaṃ
The Brāhman Vedabbha

Wrong Means

A brāhman called Vedabbha is captured by thieves and brings down a shower of jewels to pay his ransom, but he is killed, and the thieves fight over the treasure until they also are all killed.

332. Anupāyena yo attham icchati so vihaññati,

He who by the wrong means wishes for his welfare suffers hardship,

Cetā haniṃsu Vedabbham, sabbe te vyanam-ajjhagū.

The (thieves from) Cetā killed Vedabbha, and they all came to destruction.

¹ Called *Surāghaṭajātaka*; the liquor jar in ChS.

² ChS, Thai: *pamatto*; [but partakes of it] heedlessly.

Jā 39 Nandajātakam The Servant Nanda

Arrogance is a Give-Away

A servant knows where his late Master's treasure was hidden, but when he takes the Son to the place he becomes arrogant because of his knowledge, abuses him and refuses to reveal it. The Bodhisatta explains.

333. Maññe sovaṇṇayo rāsi, soṇṇamālā ca Nandako

* I think the heap of gold, the (Father's) store of gold (is)¹

Yattha dāso āmajāto ʘhito thullāni gajjati!

Where the slave-born servant Nandaka stands and loudly roars!

SN 1.3.19 Paṭhama-aputtakasuttam Childless

The Reward of Using Wealth Wisely

A rich merchant dies after living like a pauper. The Buddha explains that when a man of low character obtains wealth he is unable to enjoy it.

334. Amanussaṭṭhāne udakam va sītam

Just as cool water in a place devoid of people

Tad-apeyyamānam parisosameti,²

Evaporates without being drunk,

Evaṃ dhanam kāpuriso labhitvā

So having obtained wealth the despicable man

Nevattanā bhuñjati no dadāti.

Won't use it himself, nor gives (to others).

335. Dhīro ca viññū adhigamma bhoge,

But the Wise, learned one, having obtained riches,

Yo bhuñjati kiccakaro ca hoti,

Both enjoys (his wealth), and does his duties,

So ñātisaṅgham nisabho bharitvā,

The best of men, after supporting his band of relatives,

¹ Comm: *pitusantakā suvaṇṇamālā*.

² No help from the commentary here, but this must = *parisoseti*, perhaps with the extra syllable m.c. The word doesn't occur anywhere else.

Anindito Saggam-upeti ʘhānaṃ.
Blameless, goes to a Heavenly state.

Jā 390 Mayhakajātakaṃ
The bird named Mine

Wealth that goes to Waste

Out of greed a man kills his brother's son. The brother who is the Bodhisatta exhorts him with these words.

336. Sakuṇo Mayhako nāma, girisānudarīcaro,
(There is) a bird named Mine, living in a mountain-cave,

Pakkaṃ pipphalim-āruyha, Mayhaṃ mayhan!-ti kandati.
Having landed on a fig-tree, he cries out loud: (This is) mine, mine!

337. Tassevaṃ vilapantassa dijasaṅghā samāgatā,
A flock of birds assembled round him while he was lamenting,

Bhutvāna pipphalim yanti, vilapatveva so dijo.
And while that bird was lamenting, after eating the figs, they went away.

338. Evam-eva idhekacco, saṅgharivā bahuṃ dhanam,
So it is for some people here, having collected a great deal of wealth,

Nevattano na nātīnam yathodhim¹ paṭipajjati.
Neither on himself nor his relatives is he intent in any way.

339. Na so acchādanam bhattam na mālam na vilepanam
Neither clothing, food, garlands or ointments

Anubhoti² sakim kiñci, na saṅgaṅhāti nātake.
Does he enjoy himself, nor does he treat his relatives.

340. Tassevaṃ vilapantassa, Mayhaṃ mayhan!-ti rakkhato,
(This is) mine, mine! he continues,³ while he is still lamenting,

Rājāno atha vā corā, dāyādā ye ca appiyā,
Either kings, thieves, heirs or those who are disliked,

Dhanam-ādāya gacchanti, vilapatveva so naro.
Having taken his wealth go away, while that man laments.

¹ The text is obscure here, and what the second part of the compound is in *yathodhim* I cannot see. Comm: *yo yo koṭṭhāso dātabbo, tam tam na deti.*

² In the text the negative sense is carried over from the previous line.

³ Lit: *he observes.*

341. Dhīro bhoge adhigamma, saṅgaṇhāti ca ñātake,
The Wise One, having gathered riches, treats his relatives,

Tena so kittim pappoti, pecca Sagge pamodati.
By that he attains renown, and after death rejoices in Heaven.

AN 7.5 Saṅkhittadhanasuttam Treasures in Brief

Seven True Treasures

A short discourse listing the seven true treasures.

342. Saddhādhanam sīladhanam, hiri-ottappiyam dhanam,
The treasure of faith, the treasure of virtue, the treasure of shame, the
treasure of conscience,

Sutadhanañ-ca cāgo ca paññā: 'me sattamam dhanam.
The treasure of learning, also of giving and wisdom: these are the seven
(real) treasures.

343. Yassa ete dhanā atthi, itthiyā purisassa vā,
Whoever has these (real) treasures, whether female or male,

Adaḷiddo ti tam āhu, amogham tassa jīvitam.
Is not poor they say, their life is (surely) not futile.

18: Vasnavaggo Dwelling

Jā 103 Verijātakam Enemies

Live not with Enemies

The Bodhisatta escapes some robbers and reflects on this back at home.

344. Yattha verī nivisati, na vase tattha Paṇḍito,

Wherever enemies reside, there the Wise One does not dwell,

Ekarattam dvirattam vā dukkham vasati verisu.

He who (even) for one night or two nights dwells amongst enemies has suffering.

Jā 379 Nerujātakam Mount Neru

Wise Discrimination

Two golden geese fly to Mount Neru and find to their surprise that even crows glowed golden in its shadow, and determine not to live in such an indiscriminating place.

345. Amānanā yattha siyā santānam vā vimānanā,

In that place where good people will find respect, disrespect,

Hīnasammānanā vā pi, na tattha vasatim¹ vase.

Or little respect (indiscriminately), you should not dwell in that dwelling place.

346. Yatthālaso ca dakkho ca, sūro bhīru ca pūjijā,

Where the lazy and clever, heroes and cowards are worshipped,

Na tattha santo vasanti, avisesakare nare.²

There the good do not dwell, (because) every person is (treated) alike.

¹ I take the accusative reading, but a locative: *vasate* is to be expected here.

² BJT, Thai: *nage*; [*The good do not dwell*] on a mountain [*where distinctions are not made*].

**Jā 178 Kacchapajātakam
The Turtle**

Non-Attachment to Home

A turtle stays behind in the mud when a drought threatens and is killed by someone digging there. As he dies he utters these words.

347. Janittam me bhavittam me, iti pañke avassayim,

Here is the place of my birth and where I grew up, I lived on this mud,

Tam mam pañko ajjhabhavi, yathā dubbalakam tathā.

And on this mud I will now die,¹ just like one who is weak.

348. Tam tam vadāmi, Bhaggava, suṇohi vacanam mama:

This, just this, I say, Bhaggava,² listen to my word:

Gāme vā yadi vāraññe, sukham yatrādhigacchati,

Whether in the village or wilds, wherever he finds happiness,

349. Tam janittam bhavittañ-ca purisassa pajānato

(Although) knowing his place of birth and growth, a person

Yamhi jīve tamhi gacche, na nicketahato siyā.

Should live wherever he can go, having destroyed (attachment to his) home.³

¹ Comm: *adhi-abhavi vināsam pāpesi.*

² He is addressing the Bodhisatta by his brahminical clan name.

³ Comm: *nikete ālayam katvā.*

Jā 304 Daddarajātakam The Partridge

Having Forbearance when Unknown

Two nāgas are exiled from their rich home and have to live on a dunghill where they are abused. The elder speaks these cautionary words.

350. Sakā raṭṭhā pabbājito,¹ aññam janapadam gato,

Having been sent forth from his own kingdom, and entered another country,

Mahantaṃ koṭṭhaṃ kayⁱrātha duruttānam nidhetave.

He should make a great storeroom (in his heart) for the abuse he will endure.²

351. Yattha posam na jānanti, jātiyā vinayena vā,

In that place where they know not a man, either by his birth or his discipline,

Na tattha mānam kayⁱrātha, vasam-aññātake jane.

He should not be proud there, while dwelling unknown amongst people.

352. Videsavāsam vasato, jātavedasamena pi,

While dwelling in a foreign land, (he should dwell) like a light,³

Khamitabbaṃ sapaññena, api dāsassa tajjitam.

Having wisdom he ought to be patient, having a servant's care.

¹ Text, BJT: *pabbajito*; *having gone forth*; as though on their own account; however, they were sent forth.

² Comm: *videsam gato antohadaye paṇḍito poso duruttānam nidhānatthāya mahantaṃ koṭṭhaṃ kayirātha*; *having gone abroad a wise man must make a large storeroom in his heart for the abuse he will endure*.

³ Literally, *like a fire*. The commentary is no help here, I take it that it means he should live an exemplary life.

Jā 168 Sakuṇagghijātakam Killer-Bird

The Strength of Being on Home Grounds

A quail fools a hawk into attacking him on his home ground and dodges aside at the last moment leaving the hawk to plunge to his death.

353. Seno balasā patamāno lāpaṃ gocarathāyinam,

A hawk diving with force on a quail in its home,

Sahasā ajjhappatto va, maraṇam tenupāgami.

Approached with violence, and came to death because of that.

354. Soham nayena sampanno, pettike gocare rato,

Having (devised a clever) plan, I delight in my parents' grounds,

Apetasattu modāmi, sampassam attham-attano.

(Now) rid of my foe I rejoice, considering my own welfare.

Jā 32 Naccajātakam Dancing

Immodesty

The King of the Golden Mallards holds a festival so his daughter can pick a spouse. She likes the peacock best – until he exposes himself while dancing in joy.

355. Rudam manuñnam rucirā¹ ca piṭṭhi,

A pleasing voice, a brilliant back,

Veḷur¹yavaṇṇūpanibhā ca gīvā.

And a neck like lapis lazuli in colour.

Vyāmamattāni ca pekhuṇāni:

Tail-feathers a fathom in length:

Naccena te dhītaram no dadāmi.

(But) because of your dance, I do not give you my daughter.

¹ BJT: *ruciyā*; but an adjective is needed.

**Jā 59 Bherivāda-jātakam
Drumming**

Excess leads to Loss

A drummer earns money at a festival, but his son through too much drumming attracts thieves who beat and rob them.

356. Dhame dhame nātidhame, atidhantam hi pāpakam,
Play, play, but don't play too much, for (only) the bad one plays in excess,

Dhantena hi satam laddham, atidhantena nāsitam.
Through playing a hundred was gained, and through excess playing was lost.

**Jā 116 Dubbacajātakam
Obstinate**

Knowing Proper Limits

An acrobat knows the four-javelin dance, but when he is drunk one day, despite being warned by his pupil, he tries to extend it to five, and is impaled.

357. Atikaram-akar' Ācar'ya, mayham-petam na ruccati,
Too much you did, Teacher, such as was against my liking,

Catutthe laṅghayitvāna, pañca-m-āyasi āvuto.
Having jumped over four (javelins), on the iron of the fifth you were impaled.

19: Bhāsanavaggo Speech

Jā 98 Kūṭavāṇijātakam The Fraudulent Merchant

Deception

A merchant named Superwise tries to cheat his partner (named Wise) by having his Father pose as a Tree-Deva. Wise sets fire to the tree, and out scampers the Father.

358. Sādhu kho Paṇḍito nāma, na tveva Atipaṇḍito,
Good is the name Wise, but not (the name of) Superwise,

Atipaṇḍitena puttana, manamhi upakūḷito.¹
Through (my foolish) son Superwise, I am well-nigh roasted.

Jā 331 Kokālikajātakam Kokālika

Correct and Timely Speech

A young cuckoo is being fostered by a crow² but gives his identity away when he cries out. The crow kills him and throws him out of the nest.

359. Yo ve kāle asampatte, ativelam pabhāsati,
He who talks for too long at the wrong time,

Evam so nihato seti, kokilāyi va atrajo.
Like the cuckoo's fledgling, is (quickly) destroyed.

360. Na hi sattham sunisitam, visam halāhalām-iva,³
Not a sharpened sword, nor deadly poison,

Evam nikaṭṭhe pātetī vācā dubbhāsītā yathā.
Destroys quite as quickly⁴ as badly spoken words.

¹ Text, BJT: *upakūḷito*; the reading is not sure, but according to PED the verb in Sanskrit is √*kūḷ*; Thai: *upakuṭṭhito*; I do not find this word listed, but perhaps it would mean: [*I am well-nigh*] boiled; taking it from *kuṭṭhita*.

² It is common for a cuckoo to lay their eggs in a crow's nest and for the crow to foster the babe who then heaves the other eggs out of the nest; cuckoos do this with other birds too.

³ Thai: *halāhalām-m-iva*; I don't understand this form, a similar one occurs below in the variants for *uragam iva*; I believe the correct reading here should be: *halāhalām iva*.

⁴ Comm: *Nikaṭṭhe ti tasmim yeva khaṇe appamattake kāle*.

361. Tasmā kāle akāle vā vācam rakkheyya Paṇḍito,

Therefore the Wise One will protect his words at the right and wrong time,

Nātivelam̐ pabhāseyya, api attasamamhi vā.

And will not talk too long, even to one equal to himself.

362. Yo ca kāle mitam̐ bhāse matipubbo Vicakkhaṇo,

The Wise One, who will speak at the right time and in a measured way, having thought beforehand,

Sabbe amitte tarati,¹ Supaṇṇo uragam̐ iva.

Overcomes all his foes, like the Supaṇṇa (overcomes) the snake.²

SN 1.6.9 Tudubrahmasuttam̐

The High Divinity Tudu

The Dangers of Wrong Speech

The High Divinity Tudu approaches Ven. Kokālika and advises him to have respect for the two Chief Disciples, but he is rebuked by the Venerable who is intent on blaming them.

363. Purisassa hi jātassa, kuṭṭhārī jāyate mukhe,

When a man is born, a hatchet arises in his mouth,

Yāya chindati attānam̐ bālo, dubbhāsitaṃ bhaṇam̐.

With that the fool cuts himself up, speaking what is badly spoken.

364. Yo nindīyam̐ pasamsati,

He who praises the blameworthy,

Tam̐ vā nindati yo pasamsiyo,

And he who blames the praiseworthy,

Vicināti mukhena so kalim̐,

Piles up bad fortune with his mouth,

Kalinā tena sukham̐ na vindati.

Because of that bad fortune he finds no happiness.

¹ BJT, ChS, Thai: *ādeti*; *having received [all his enemies]?*

² *Supaṇṇas* are bird-like creatures, whose traditional enemies are the snakes (*nāga*).

SN 1.8.5 Subhāsitasuttam Well Spoken

The Qualities of Good Speech

The Buddha explains the four qualities that make for good speech, and summarises them with a verse, which is followed by another improvised by Ven. Vaṅgīsa, who was considered the foremost disciple in extemporaneous composition.

365. Subhāsitaṃ uttamam-āhu santo,

What is well spoken is supreme, say the good,

Dhammaṃ bhaṇe nādhammaṃ – taṃ dutiyaṃ,

Speak on Dhamma, not on what is not Dhamma – that is the second,

Piyaṃ bhaṇe nāppiyaṃ – taṃ tatiyaṃ,

Speak what is pleasant, not what is unpleasant – that is the third,

Saccaṃ bhaṇe nālikaṃ – taṃ catutthaṃ.

Speak what is the truth, not what is lies – that is the fourth.

366. Tam-eva vācaṃ bhāseyya yāyattānaṃ na tāpaye,

He should only speak a (good) word which will not cause him torment,

Pare ca na vihiṃseyya – sā ve vācā subhāsītā.

And does no harm to another – those words are truly well spoken.

Jā 88 Sārambhajātakaṃ Bodhisatta Sārambha

Speaking Kindly

A bull wishes to repay his master and has him wage a bet he can draw a 100 wagons. But when the time comes the master scolds him, and he doesn't make an effort. Later the master speaks kindly and the bull draws the wagons, earning his master a fortune.

367. Kalyāṇim-eva muñceyya, na hi muñceyya pāpikaṃ,

He should speak¹ good (words), he should not speak bad (words),

Mokkho kalyāṇiyā sādhu, mutvā tappati² pāpikaṃ.

He who has spoken well is good, but after speaking badly he suffers.

¹ Comm. paraphrases with *katheyya*.

² Text, BJT: *tappati*; but this gives the wrong meaning: [*but after speaking wickedly*] he *shines*? Evidently even if we write *tappati*, we must interpret it as *tappati*.

**Jā 537 Mahāsutāsomajātakaṃ
Bodhisatta Sutasoma**

Truth is the Sweetest Thing

The Bodhisatta gives and keeps his word to return to a man-eating King, who is threatening to eat him. In part of the dialogue which follows the Bodhisatta preaches on the virtue of keeping to one's word.

368. Ye kecime atthi rasā Pathavyā,
Whatever the tastes there are on this Earth,

Saccaṃ tesam sādhutaram rasānaṃ,
Truth is the sweetest (and the best) of tastes.

Sacce t̥hitā samaṇabrāhmaṇā ca,
Ascetics and brāhmaṇas who are steady in the truth,

Taranti jātimaraṇassa pāram.
Cross to the further side of birth and death.

**SN 1.8.5 Subhāsitasuttaṃ
Well Spoken**

Truth is Immortal

Ven. Vaṅgīsa speaks another verse inspired by a teaching of the Buddha about truth.

369. Saccaṃ ve amatā vācā, esa Dhammo sanantano,
Truth (consists of) immortal words, this (good) Dhamma is eternal,

Sacce atthe ca Dhamme ca, āhu santo paṭiṭṭhitā.
(Well) established is truth, goodness and Dhamma, say those who are good.

Jā 320 Succajātakam An Easy Gift

Only Promise what can be Done

A Queen asks the King if the mountain they see ahead were made of gold would he give her some. He says he would not.

370. Yam hi kayⁱrā tam hi vade, yam na kayⁱrā na tam vade,
When it can be done then speak up, when it cannot be done speak not,

Akarontam bhāsamānam parijānanti Paṇḍitā.

Not doing (after promising) the Wise Ones know is speaking (falsely).¹

Jā 499 Sivijātakam The Bodhisatta King Sivi

Keeping One's Promises

King Sivi is very generous and resolves to give even his body parts away if asked. Sakka decides to test him and dressed as a brāhman asks for his eye to which the King agrees; the townsfolk try to persuade him to change his mind, and this is part of his reply.

371. Yo ve Dassan-ti vatvāna, adāne kurute mano,
He who, having said: I will give, makes up his mind not to give,

Bhūmyā so patitam pāsam gīvāyam paṭimuñcati.

Fastens his (own) neck in a snare that has fallen down on the ground.

372. Yo ve Dassan-ti vatvāna, adāne kurute mano,
He who, having said: I will give, makes his mind up not to give,

Pāpā pāpataro hoti, sampatto Yamasādhanam.

Is the most wicked of the wicked, he has fallen into Yama's armies.²

¹ Comm: *akarontam kevalam musā bhāsamānam parijānanti paṇḍitā.*

² Yama is the Lord of the Nether Regions. This is the explanation given in the comm: *Sampatto Yamasādhana-ti yamassa āṇāpavattiṭṭhānam ussadanirayam esa patto yeva nāma hoti; falls into the sādhana of Yama means falls into what is known as Yama's sphere of influence, the prominent hell.* I cannot see how *sādhana* can have this meaning, and SED, in part, gives the following definition: *military forces, army or portion of an army* for the word, which must be what is intended here.

Jā 422 Cetiyaḥatakam **The Land of Cetiya**

The Results of Lying

Despite being warned of the dire consequences a King of old, desiring to raise a younger brother above an older one, tells a lie, and not only loses his magical powers, but is swallowed up by the Earth when he repeats it.

373. Aḷikam bhāsamānassa apakkamanti devatā,

When speaking a lie the gods depart and go away,

Pūtikañ-ca mukham vā ti, sakaṭṭhānā ca dhamṣati,

The mouth becomes putrid, and he destroys his own position,

Yo jānam pucchito pañham aññathā nam viyākare.

(This happens to) he who, knowingly, when asked a question answers with what is not the case.

374. Akāle vassati tassa, kāle tassa na vassati,

It rains for him at the wrong time, and doesn't rain at the right time,

Yo jānam pucchito pañham aññathā nam viyākare.

(This happens to) he who, knowingly, when asked a question answers with what is not the case.

375. Jivhā tassa dvidhā hoti, uragasseva Disampati,

The one with a forked tongue,¹ Lord of the Directions, is likened to a snake,

Yo jānam pucchito pañham, aññathā nam viyākare.

(This happens to) he who, knowingly, when asked a question answers with what is not the case.

376. Jivhā tassa na bhavati, macchasseva Disampati,

The one who has not a tongue,² Lord of the Directions, is likened to a fish,

Yo jānam pucchito pañham, aññathā nam viyākare.

(This happens to) he who, knowingly, when asked a question answers with what is not the case.

¹ I.e. someone who speaks crookedly.

² I.e. someone who doesn't speak when he should.

377. Thiyo na¹ tassa jāyanti, na pumā jāyare kule,

To him females will not be born, no males will be born in his family,

Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.

(This happens to) he who, knowingly, when asked a question answers with what is not the case.

378. Puttā tassa na bhavanti, pakkamanti disodisaṃ,

To him there will be no children, (or) they will move away in every direction,

Yo jānaṃ pucchito pañhaṃ, aññathā naṃ viyākare.

(This happens to) he who, knowingly, when asked a question answers with what is not the case.

Dhp 176 Cīncamāṇavikāvattu Cīnca Māṇavikā

The Liar is capable of all Wrong-Doing

*Cīnca Māṇavikā falsely accuses the Buddha of impregnating her.
The gods help reveal the lie, and Cīnca falls into the Avīci hell.*

379. Ekam dhammaṃ atītassa, musāvādissa jantuno,

For the person transgressing one thing, that of speaking falsely,

Vitiṇṇaparalokassa, natthi pāpaṃ akāriyaṃ.

Who has abandoned the next world,² there is no wickedness left undone.

¹ All texts: *va*; I believe this is the correct reading, but it gives an unacceptable meaning, so I have changed it to the negative, which correlates exactly with what is said below anyway: *To him there will be no children.*

² Paraphrase: who has forgotten about retribution.

20: Vajjavaggo Faults

SN 1.1.35 Ujjhānasaññisuttam Perceiving Offense

The Buddha has no Faults

A group of gods who constantly perceive offense speak offensively to the Buddha, implying that he is not without fault. This is part of the exchange.

380. “Kassaccayā na vijjanti, kassa natthi apāgataṃ,¹

“In whom are no faults found, in whom there is no deviance,

Ko na sammoham-āpādi, ko ’dha Dhīro sadā sato?”

Who does not foster delusion, who is the Wise One, and always mindful here?”

381. “Tathāgatassa Buddhassa, sabbabhūtānukampino,

“The Realised One, the Buddha, who has compassion for all living beings,

Tassaccayā na vijjanti, tassa natthi apāgataṃ,

In him no faults are found, in him there is no deviance,

So na sammoham-āpādi, so ’dha Dhīro sadā sato.”

He does not foster delusion, he is the Wise One, always mindful here.”

Jā 392 Bhisapupphajātakaṃ Lotus-Flower

A Small Wickedness appears Great to the Pure of Heart

A monk is reproved by a Godly daughter for smelling a lotus flower. He asks why she does not reprove someone who cuts down the lotuses instead. They do not accept reproof, she says, and adds the following.

382. Anaṅgaṇassa posassa, niccaṃ sucigavesino,

For a person without defilements, who always seeks for purity,

Vāḷaggamattaṃ pāpassa abbhāmatam va khāyati.

(Even) the tip of a hair of wickedness appears as (large as) the sky.

¹ Thai: *apāhataṃ*; [in whom is there nothing] refused? refuted? Same below.

**Dhp 252 Meṇḍakaseṭṭhivatthu
The Merchant Meṇḍaka**

Seeing one's own Faults

A merchant goes to see the Buddha when he is passing through, but the outside ascetics try to persuade him not to by telling him falsely that he teaches there is no result of actions.

383. Sudassaṃ vajjam-aññesaṃ, attano pana duddasaṃ,
Easy to see is another's fault, but one's own is hard to see,

Paresaṃ hi so vajjāni opuṇāti yathā bhusaṃ,
For he sifts other peoples' faults like they were chaff,

Attano pana chādeti, kalim va kitavā saṭho.
But he conceals his own, like a crafty cheat (conceals) defeat.

**Dhp 253 Ujjhānasaññittheravatthu
The Elder named Complainer**

The Fate of a Fault-Finder

A monk is always finding fault with the others, so they ask the Buddha about it. This is his admonition.

384. Paravajjānupassissa, niccaṃ ujjhānasaññino,
He who forever looks for another's faults, who is an abject complainer,

Āsavā tassa vaḍḍhanti, ārā so āsavakkhayā.
For him the pollutants increase, he is far from their destruction.

**Dhp 50 Pāveyyakājīvakaivatthu
The Naked Ascetic from Pāva**

Looking to one's own Deeds

When a lay-disciple invites the Buddha for a meal an ascetic she supports abuses both her and the Buddha, who tells her not to worry about what the ascetic is doing or saying, but to look to herself.

385. Na paresaṃ vilomāni, na paresaṃ katākatam
Not the wrongs of others, or what others have done or have not done

Attano va avekkheyya, katāni akatāni ca.
One should consider, but what has been done and not done by oneself.

**Jā 522 Sarabhaṅgajātakam
Bodhisatta Sarabhaṅga**

Patience with Rough Speech

Sakka and other gods come to consult with the Bodhisatta. He asks questions and these are the replies.

386. Kodham vadhitvā na kadāci socati,
Having destroyed anger one does not grieve,

Makkhappahānam isayo vaṇṇayanti,
Abandoning ingratitude¹ sages praise,

Sabbesaṃ vuttam pharusam khametha,
He should be patient with all the harsh speech,

Etam khantiṃ uttamam-āhu santo.
This patience is supreme, say the good.

387. Bhayā hi seṭṭhassa vaco khametha,
Through fear one should be patient with a superior's word,

Sārambhahetu pana sādisassa,
Because of (fear of) quarelling towards equals,

Yo cīdha hīnassa vaco khametha,
But the one who is patient here with an inferior's word,

Etam khantiṃ uttamam-āhu santo.
This patience is supreme, say the good.

388. Katham vijaññā catu-m-attharūpam²
How can we know from appearances

Seṭṭham sarikkham atha vā pi hīnam?
Whether (someone is) superior, equal or lower?

Virūparūpena caranti santo,
The good (sometimes) appear in an ugly form,

¹ Comm: *akataññubhāvasaṅkhātassa makkhassa.*

² Comm: *catūhi iriyāpathehi paṭicchannasabhāvam.* I can't see how we can derive the meaning *four postures*, and I translate according to what must be the sense.

Tasmā hi sabbesavaco khametha.

Therefore he should be patient with everyone's word.

389. Na hetam-attham mahatī pi senā

* No army together with its King

Sarājikā yujjhamānā labhetha,

Receive such honour, even while waging war,

Yam khantimā Sappuriso labhetha,

As the patient and Good Person receives,

Khantī balassūpasamanti verā.

Being patient and appeasing their enemies' might.

SN 1.11.4 Vepacittisuttam The Demon Vepacitti

The Strength of Patience

The gods defeat the demons, and their leader Vepacitti is brought before Sakka, whom he abuses. Sakka remains calm, and the following conversation takes place between him and Mātali, his charioteer.

390. “Bhayā nu Maghavā¹ Sakka, dubbalyā no titikkhasi,
“Is it through fear, Maghavā Sakka, or through weakness that you forebear,

Suṇanto pharusam vācam sammukhā Vepacittino?” ti
Listening to Vepacitti’s harsh words when you are face to face?”

391. “Nāham bhayā na dubbalyā khamāmi Vepacittino,
“It is not through fear or weakness that I am patient with Vepacitti,

Kathañ-hi mādiso Viññū bālena paṭisaṃyuje.” ti
How can a Wise One like me engage (in argument) with a fool?”

392. “Bhiyyo bālā pabhijjeyyūm no cassa paṭisedhako,
“Fools will show no more interest if you will not have them constrained,

Tasmā bhusena daṇḍena Dhīro bālam nisedhaye.” ti
Therefore the Wise One will (surely) restrain them with great punishment.”

393. “Etad-eva aham maññe bālassa paṭisedhanam:
“I think myself this is the way to constrain a fool:

Param saṅkupitam natvā, yo² sato upasammātī.” ti
Having come to know the other is angry, he is mindful and calm.”

394. “Etad-eva titikkhāya, vajjam passāmi, Vāsava,
“Through forbearance like this, Vāsava,³ I see a (great) fault,

Yadā nam maññati bālo: Bhayā myāyam titikkhati,
When the fool thinks about you: He forebears out of fear,

Ajjhāruhati dummedho, go va bhiyyo palāyinan.”-ti
The unintelligent one rises up, like a bull the more you flee.”

¹ BJT: *mathavā*? I don’t know what this would mean, but Maghavā is another name for Sakka, and makes good sense.

² We need to read: *so* here for good sense, but the texts all write *yo*.

³ Sakka is also known as Vāsava.

395. “Kāmaṃ maññatu vā mā vā: Bhayā myāyaṃ titikkhati,
“If he wants he can think, or not: He forebears out of fear,

Sad-atthaparamā atthā, khantiyā bhiyyo na vijjati.
(Because) the greatest benefit of (all) benefits, nothing better than
patience is found.

396. Yo have balavā santo, dubbalassa titikkhati,
The one who, though he has (great) strength, is forbearing towards the
one who is weak,

Tam-āhu paramaṃ khantiṃ: niccaṃ khamati dubbalo.
Is said to have the greatest patience: the weak are always patient.

397. Abalan-taṃ balaṃ āhu, yassa bālabalaṃ balaṃ,
They say that strength is weakness, that strength which is a fool’s strength,

Balassa Dhammaguttassa, paṭivattā na vijjati.
(But) the strength of one who guards the Dhamma, one who contradicts it
is not found.

398. Tasseva tena pāpiyo, yo kuddhaṃ paṭikujjhati,
By this he makes it worse, the one who gets angry at one who is angry,

Kuddhaṃ appaṭikujjhanto, saṅgāmaṃ jeti dujjayaṃ.
(But) the one who is unangered at one who is angry, he is victorious in a
battle difficult to win,

399. Ubhinnam-atthaṃ carati attano ca parassa ca,
He lives for the benefit of both himself and the other,

Paraṃ saṅkupitaṃ ñatvā, yo sato upasammati.
He who, having come to know the other is angry, is mindful and calm.

400. Ubhinnam tikicchantānaṃ attano ca parassa ca.
He is treating with medicine both himself and the other.

Janā maññanti: Bālo ti, ye Dhammassa akovidā.” ti
Those people who think: He is a fool, are unskilled in the Dhamma.”

21: Kālavaggo Desires

Jā 136 Suvāṇṇahaṃsajātakaṃ The Golden Goose

The Result of Greed

A golden goose goes occasionally and gives his former family one of his golden feathers and they grow rich. But greed overcomes his former wife and she plucks him. The feathers though, when stolen, are gold no more, and they sink back into poverty.

401. Yam laddham tena tuṭṭhabbam, atilobho hi pāpako,

You should be content with what is received, only the wicked have great greed,

Hamsarājam gahetvāna, suvaṇṇā parihāyatha.¹

Having grabbed ahold of the King of Geese, you must loose the gold.

Jā 228 Kāmanītajātakaṃ Led by Desire

Wisdom is the only Cure for Greed

A King receives Sakka (the Bodhisatta) disguised as a young brāhman, who promises to help him conquer three cities. But the King is so mean he doesn't even offer him lodging. In the morning the brāhman is nowhere to be found and the King falls sick thinking of his loss. Sakka preaches to him as the only way to cure his illness of greed.

402. Kaṇhāhi daṭṭhassa² karonti heke,

Some there are who can cure³ the cobra's bite,

Amanussavaddhassa karonti Paṇḍitā.

And the Wise can cure possession by non-human-beings.

Na kāmanītassa karoti koci,

But no one can cure one led by desire,

Okkantasukkassa hi kā tikicchā?

What treatment can there be for one fallen from purity?

¹ Thai: *parihāyati*; he let loose [the gold].

² Flora & Fauna: *Kaṇhasappa*, sometimes *Kālasappa*, meaning *black snake* both terms are more descriptions than actual names and refer to the king cobra *ophiophagus hannah*.

³ Comm: *osadhehi ca tikiccham karonti*; can cure with medicine and treatment.

**Dhp 216 Aññatarabrāhmaṇavatthu
A Certain Brāhman**

Craving brings on Grief and Fear

A brāhman farmer wishing for his fields to prosper decides to make the Buddha his partner. Just before the crop is brought in floods wash it all away.

403. Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ,
Grief is born from craving, from craving fear is born,

Taṇhāya vippamuttassa natthi soko, kuto bhayaṃ?
For the one who is free from craving there is no grief, how then fear?

**Jā 467 Kāmajātakam
Desires**

Desires are never Satisfied

A brāhman farmer wishing for his fields to prosper decides to make the Buddha his partner. Just before the crop is brought in floods wash it all away.

404. Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
If the one with desire succeeds in obtaining his desire

Addhā pītimano hoti, laddhā macco yad-icchati.¹
He certainly is joyful, having obtained what a mortal longs for.

405. Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati,
If the one desiring succeeds in obtaining his desire,

Tato naṃ aparaṃ kāme, ghamme² taṇhaṃ va vindati.
Then he has further desires, just as there is thirst in the hot season.³

406. Gavam va siṅgino siṅgam vaḍḍhamānassa vaḍḍhati,
As the horns of a horned bull develop while growing,

¹ This verse is the same as the first verse of Kāmasutta in Suttanipāta (4.1). As the text refers to eight verses and there are now nine, it was quite possibly added later owing to the coincidence of the first line with the following verse.

² ChS: *dhamme?* [*just as thirst is found*] *is things?* or *in the Dhamma?*

³ The simile is not very clear here, presumably it means that in the hot season no matter how many times one's thirst is quenched it rises up again.

Evam mandassa posassa bālassa avijānato

Even so for the foolish, dull person without understanding

Bhiyyo taṇhā pipāsā ca vaḍḍhamānassa vaḍḍhati.

His thirst and craving develop while growing.

407. Pathavyā sāliyavakaṃ, gavassaṃ dāsaporisaṃ,

* Even having been given all the rice, barley, cows and slaves on Earth,

Datvā pi nālam-ekassa, iti vidvā,¹ samaṃ care.

It is not enough for that one, having understood this, live in peace.

408. Rājā pasayha pathaviṃ vijitvā

A King, having forcibly conquered the whole

Sasāgarantaṃ mahim-āvasanto,

Inhabited earth, up to the ocean's edge,

Oraṃ samuddassa atittarūpo,

Being unsatisfied will cross over the ocean,

Pāraṃ samuddassa pi patthaye 'tha.²

For he will then wish for what is on the other side of the ocean.

409. Yāva anussaraṃ kāme manasā, titti nājjhagā,

As long as he remembers his mind's desires, he will not feel satisfaction,

Tato nivattā paṭikamma disvā,

Therefore, having seen the cure he stops (desire),

Te ve tittā ye paññāya tittā.

Only they are satisfied who are satisfied with wisdom.

410. Paññāya tittinaṃ seṭṭhaṃ, na so kāmehi tappati,

Best is the satisfaction of wisdom, not the suffering of desires,

Paññāya tittaṃ purisaṃ, taṇhā na kurute vasam.

The person satisfied by wisdom, comes not under the influence of craving.

411. Apacinetheva kāmāni appicchassa, alolupo,

For the one with few wants, not being covetous, does away with desires,

Samuddamatto puriso, na so kāmehi tappati.

That person is like the ocean, he does not suffer through desires.

412. Rathakāro va cammassa parikantaṃ upāhanam,

¹ Thai: *viddhā*; struck like this, [wander in peace]?

² Thai: *patthaye va*; Like one [who wishes for what is on the other side of the ocean].

Just as the cobbler cuts the skin (so it fits) the shoe,

Yaṁ yaṁ cajati kāmānaṁ taṁ taṁ sampajjate sukhaṁ.

With the giving up of desires (true) happiness can be attained.

Sabbañ-ce sukham-iccheyya, sabbe kāme pariccaje.

If he wishes for complete happiness, he should give up desire completely.

Jā 14 Vātamiḡajātakaṁ

The Wind Deer

The Snare of Taste

A gardener named Sañjaya entices a deer into the palace through lining his grass with honey.

413. Na kiratthi rasehi pāpiyo,

There is nothing worse¹ than tastes,

Āvāsehi va santhavehi vā.

Amongst (those dwelling in) homes or friends.

Vātamiḡaṁ gehanissitaṁ,

The wind-deer from his (jungle) home,²

Vasam-ānesi rasehi Sañjayo.

Was brought under Sañjaya's control by taste.

¹ Comm: *pāpiyo ti pāpataro*; *worse* means more wicked.

² Comm: *gahanaṭṭhānanissitaṁ*.

**Jā 346 Kesavajātakam
The Teacher Kesava**

Confidence is the Taste Supreme

A teacher falls ill while being looked after by the King of Bāraṇāsī and none of his doctors can cure him. He goes to the Himālayas where he is cared for by his beloved pupil, the Bodhisatta, and gets better with his loving care.

414. Sādum̐ vā yadi vāsādum̐,¹ appam̐ vā yadi vā bahum̐,
Whether of good taste or bad taste, whether there is little or much,

Vissattho yattha bhuñjeyya, vissāsaparamā rasā.
Wherever the faithful one can eat, (he finds) faith is the taste supreme.

**SN 1.3.13 Doṇapākasuttam̐
A Measure of Food**

Knowing the Measure

King Pasenadi eats too much and is always uncomfortable; the Buddha speaks this verse, which the King has an attendant remember and repeat to him when he eats.

415. Manujassa sadā satīmato,
For the person who is always mindful,

Mattam̐ jānatō laddhabhojane,
Knowing the measure in regard to food he's received,

Tanukassa bhavanti vedanā,
His unpleasant feelings become fewer,²

Ṣaṇṇikam̐ jīrati, āyupālayam̐.
Slowly he ages, protecting his life.

¹ Thai: *sādhum̐ vā yadi vāsādhum̐*; *Whether it is good or not good.*

² Lit: *become thin*; but it is used here for *tanukata*, *reduced*.

**SN 1.1.10 Araññasuttam
The Wilds**

Neither Grieving nor Yearning

A short dialogue between a god, who speaks first, and the Buddha in Jeta's Wood.

416. “Araññe viharantānam, santānam brahmacārinam,
“Those who are living in the wilds, who are peaceful and live spiritually,

Ekabhattam¹ bhuñjamānānam, kena vaṇṇo pasīdatī?” ti
Eating only one meal (a day), why are their complexions so clear?”

417. “Atītam nānusocanti, nappajappanti ’nāgatam,
“They do not continually grieve over the past, nor do they yearn for the future,

Paccuppanna yāpentī, tena vaṇṇo pasīdatī.
They maintain themselves in the present, therefore their complexions are clear.

418. Anāgatappajappāya, atītassānusocanā,
It is through yearning for the future, and continually grieving over the past,

Etena bālā sussanti, naḷo va harito luto.” ti
That fools dry up, like a green reed that has been mowed down.”

¹ Counting the first vowel as light to allow for resolution.

22: Kodhavaggo Anger

SN 1.7.1 Dhanañjānīsuttam The Brāhmaṇī Dhanañjānī

Burning Away Anger

When the wife of a brāhmaṇ slips she calls out praise of the Buddha, which angers her husband. He sets out to question and refute the Buddha, but he converts, ordains and soon becomes a Worthy One.

419. Kodham jhatvā¹ sukham seti, kodham jhatvā na socati,

Having burnt away anger one sleeps happily, having burnt away anger one does not grieve,

Kodhassa visamūlassa madhuraggassa, brāhmaṇa,²

* The slaughter of anger with its poisoned root and sweet tip, brāhmaṇa,

Vadham Arīyā pasamsanti, tam hi jhatvā na socati.

The Noble Ones praise, having burnt it one does not grieve.

Jā 443 Cullabodhijātakam Bodhisatta Cullabodhi

Anger Burns

A King takes away an ascetic's former wife, but the ascetic (the Bodhisatta) doesn't get angry, and the wife refuses the King's advances. The King enquires as to why the ascetic doesn't get angry.

420. Kaṭṭhasmiṃ matthamānasmiṃ pāvako nāma jāyati,

Fire surely arises in firewood when kindled,

Tam-eva kaṭṭham ḍahati yasmā so jāyate gini.

Because of the firewood there arises a fire.

421. Evam mandassa posassa bālassa avijānato,

Even so for the foolish, dull person without understanding,

Sārambhā jāyate kodho, so pi teneva ḍayhati.

Anger arises from reckless behaviour, and by that he is burnt.

¹ ChS: *chetvā*; *having cut off [anger]*, throughout; Thai *ghatvā*; *having destroyed [anger]*, throughout.

² ChS, Thai: *devate*; *divine one*.

422. Aggīva tiṇakaṭṭhasmim kodho yassa pavaḍḍhati,

For whomever anger increases like fire in leaves and firewood,

Nihīyati tassa yaso, kāḷapakkhe va candimā.

His fame diminishes, like the moon in the dark fortnight.

423. Anijjho¹ dhūmaketūva, kodho yassūpasammati,

For whomever anger is appeased like fire that is dampened,

Āpūrati tassa yaso, sukkapakkhe va candimā.

His fame increases, like the moon in the bright fortnight.

AN 7.64 Kodhanasuttam The Angry One

The Dangers of Anger

The Buddha explains the things that foes wish upon each other, and then speaks some verses about the dangers of getting angry.

424. Kodhasammadasammatto, āyasakyam² nigacchati,

Drunk with pride and anger, he will gain disrepute.

Ñātimittā suhajā ca parivajjenti kodhanam.

Relatives, friends and companions shun one who is angry.

425. Anatthajanano kodho, kodho cittappakopano,

Anger is the cause of loss, anger troubles the mind,

Bhayam-antarato jātam tam jano nāvabujjhati.

That person doesn't understand it rises from fear within.

426. Kuddho attham na jānāti, kuddho Dhammam na passati,

Angry, he does not know what is good, angry he does not see the Dhamma,

Andhantamam tadā hoti, yam kodho sahate naram.

Then, blinded by darkness, that angry one will be overcome by (another) person.

¹ ChS: *Anedho*; [Just as a fire] without fuel.

² Thai: *āyasakkham*; Comm. paraphrases with *āyasabhāvam*.

**Jā 400 Dabbhapupphajātakaṃ
Greeny**

Quarreling leads to Loss

Two otters catch a huge carp but can't decide how to divide it. They ask a jackal to arbitrate. He gives the tail to one, the head to another and runs off with the rest.

427. Vivādena kisā honti, vivādena dhanakkhayā,

Through quarrels they become lean, through quarrels their wealth wastes away,

Jīnā¹ uddā vivādena – bhuñja Māyāvi rohitam.

The otters lost out through quarrels – eat the carp, Māyāvi.

428. Evam-eva manussesu vivādo yattha jāyati

Just so when quarrels arise amongst men

Dhammaṭṭhaṃ paṭidhāvanti, so hi nesam vināyako,

They run after a judge,² he is then their leader,

Dhanā pi tattha jīyanti, Rājakoso pavaḍḍhati.

Their wealth will decay on the spot, and the King's storeroom will increase.

**Dhp 201 Kosalarañño Parājayavatthu
The King of Kosala's Defeat**

The Truly Happy One

The King of Kosala is defeated three times by his nephew Ajātasattu, the King of Magadha, and takes to his bed in sorrow and despair.

429. Jayam veram pasavati, dukkham seti parājito,

The victor generates an enemy, the defeated finds suffering,

Upasanto sukham seti, hitvā jayaparājayam.

The one at peace finds happiness, having abandoned victory and defeat.

¹ Text, Thai: *Jinā*; [Through quarrels otters were] subdued.

² This meaning not given in PED, but see SED: Dhārmastha, m. 'abiding in the law', a judge.

Jā 451 Cakkavākajātakaṃ The Ruddy Goose

The Benefits of Friendliness

A crow sees a ruddy goose, the Bodhisatta, and wonders why he is so handsome, thinking it must be because of his food. The goose explains it is because of good deeds that he is beautiful and the crow is ugly.

430. Yo na hanti na ghāṭeti, na jināti na jāpaye,

The one who neither kills or has (others) kill,¹ conquers or makes others conquer,

Mettaṃ so sabbabhūtesu, veramaṃ tassa na kenaci.

Having friendliness towards (all) living beings, there is no enemy for him.

Dhp 5 Kāḷayakkhinīvattu The Black Ogress

Hatred overcome by Love

A barren woman brings home a young woman for her husband, but everytime the young wife conceives the barren wife contrives an abortion. Through life after life they consume each other's children, until brought to the Buddha.

431. Na hi verena verāni sammantīdha kudācanaṃ,

Not by hatred does hatred cease at any time here,

Averena ca sammanti, esa Dhammo sanantano.

It (only) ceases through kindness,² this (good) Dhamma is eternal.

¹ I am taking it that *ghāṭeti* here is meant for the causative *ghātāpeti*, parallel to the next line, otherwise we have a simple repetition: *He who neither kills nor kills*. The verb is used with the same meaning just 3 verses below (433).

² Comm: *khantimettodakena, through the waters of patience and friendliness*.

Dhp 291 Kukkuṭa-aṇḍakhādikāvattu
The Woman who Ate a Hen's Eggs

No Happiness through Hatred

A young girl steals a hen's eggs, and thereafter through 500 existences they destroy each other's offspring.

432. Paradukkhūpadānena attano sukham-icchati,
She who seeks happiness for herself by causing suffering for another,

Verasāmsaggasāmsaṭṭho, verā so na parimuccati.¹
Being closely associated with hatred, she is not free from hatred.

Dhp 130 Chabbaggiyabhikkhuvatthu
The Group of Six Monks

Comparing Oneself with Others

The group of six monks chase off and attack the group of seventeen monks and take their rooms, which left the latter screaming.²

433. Sabbe tasanti daṇḍassa, sabbesaṃ jīvitāṃ piyaṃ,
Everyone trembles at the stick, for all love their life,

Attānaṃ upamaṃ katvā, na haneyya na ghātaye.
Having compared oneself (with others), one should not kill or have (them) killed.

Jā 33 Sammodamānajātakam
Joyously

The Results of Unity and Division

Quails, led by the Bodhisatta, manage to foil a hunter by flying off together with their heads in the net, until one day they argue and the hunter catches them all.

434. Sammodamānā gacchanti jālam-ādāya pakkhino,
Joyously the birds fly away having carried the net off (together),

Yadā te vivadissanti tadā ehinti me vasaṃ.
But when they begin to quarrel they will come into my power.

¹ We might have expected the last line to read: *dukkhaṃ so na parimuccati*; she is not free from suffering, as in parallel versions of the verse.

² The story is the same as 98 above.

23: Bālavaggo Fools

Dhp 64 Udāyittheravatthu The Elder Udāyī

Fools cannot Learn

A monk lives with the Buddha, but when questioned by visiting monks it is found he does not know even the fundamentals of the teaching. They tell this to the Buddha.

435. Yāvajīvam-pi ce bālo Paṇḍitaṃ payⁱrupāsati,

Even if for his whole life long a fool attends on someone Wise,

Na so Dhammaṃ vijānāti, dabbī sūparasam yathā.

He (may) not know Dhamma, just as the spoon (doesn't know) the taste of curry.

Dhp 63 Gaṇṭhibhedakacoravatthu The Knot-Breaking Thief

The Fool who knows he's a Fool

Two thieves go to listen to the Dhamma. One of them attains path and fruit, the other manages to undo a knot in someone's clothes and steal some pennies.

436. Yo bālo maññati bālyam, Paṇḍito vāpi tena so,

The fool who considers (himself) foolish, is a Wise One in that (matter),

Bālo ca paṇḍitamānī, sa ve bālo ti vuccati.

The fool who is proud of his wisdom, he is said to be a fool indeed.

Dhp 72 Saṭṭhikūṭasahasapetavatthu
The Ghost hit by Sixty-Thousand Sledgehammers

Learning only hurts a Fool

A young man learns the art of stone-throwing, but uses it to kill a Paccekabuddha; he is reborn in Avīci hell, and later as a ghost who is constantly having his head crushed by sixty-thousand sledgehammers.

437. Yāvad-eva anathhāya ñattam̐ bālassa jāyati,

As far as knowledge¹ arises for a fool, it is to his disadvantage,

Hanti bālassa sukkaṃsaṃ, muddham-assa vipātayaṃ.

It destroys the fool's excellence,² and it will crush his head.³

Jā 122 Dummedhajātakaṃ
The Unintelligent

Fame brings the Unintelligent to Ruin

A king (Devadatta) is jealous of his elephant (the Bodhisatta) and tries to have it fall to its death. The elephant leaves for another Kingdom.

438. Yasam̐ laddhāna' dummedho, anatham̐ carati attano,

When a foolish one receives fame, it's not at all for his welfare,

Attano ca pasesaṇ-ca himsāya paṭipajjati.

He enters on a path leading to harm for himself and others.

Jā 46 Ārāmadūsakajātakaṃ
Spoiling the Park

Good done by the Fool causes Ruin

A King wants to enjoy himself at a festival and asks some monkeys to water his saplings. They agree, but not having much water, pull each one up first to measure the water needed. All the trees die.

439. Na ve anathhakusalena atthacarⁱyā sukhāvahā,

Not with those skilled in loss do those who live well find happiness,

Hāpeti attham̐ dummedho, kapi ārāmiko yathā.

The unintelligent one ruins what is good, like the monkey in the park.

¹ Comm: ñattan-ti jānanasabhāvo.

² = su + ukkaṃsaṃ; the commentary defines sukkaṃsaṃ as kusalakoṭṭhāsaṃ, his wholesome portion; or maybe his store of merit.

³ Comm: **Muddhan-ti paññāyetaṃ nāma; head** is a name for wisdom.

**Jā 45 Rohiṇijātakam
The Maid Rohiṇī**

Fools do more Bad than Good

A maid is asked by her Mother to clear the mosquitoes from her body. She does so with a pestle, killing her Mother at the same time.¹

440. Seyyo amitto medhāvī yañ-ce bālānukampako,
Worse than an intelligent foe is a fool with compassion,

Passa Rohiṇikam jammiṃ, Mātaram hantvāna, socati.
Look at that common girl Rohiṇī: having killed her Mother, she grieved.

**Jā 480 Akittijātakam
Bodhisatta Akitti**

Never Seeing a Fool is Best

The Bodhisatta is an ascetic who lives far from the haunts of men, when Sakka offers him a boon, this is part of what he asks for.

441. Bālam na passe na suṇe, na ca bālena saṃvase,
May I not see or hear a fool, may I not reside with a fool,

Bālen' allāpasallāpaṃ na kare, na ca rocaye.
May I not hold talk with a fool, nor find (any) pleasure (in him).

442. Anayaṃ nayati dummedho, adhurāya niyuñjati,
The unintelligent one brings misfortune, and indulges in irresponsibility,

Dunnayo seyyaso hoti, sammā vutto pakuppati,
The best he does is badly judged, and he is angry when rightly spoken to,

Vinayaṃ so na jānāti, sādhu tassa adassanam.
He does not know discipline, it is good not to meet with him.

¹ cf. 168 above, in which a son kills his Father.

**Jā 522 Sarabhaṅgajātakaṃ
Bodhisatta Sarabhaṅga**

The Truly Wise Man

Sakka asks the Bodhisatta who is the truly wise man.

443. Gambhīrapañhaṃ manasā vicintayaṃ,

The one who with his mind can enquire into a deep question,

Nāccāhitaṃ kamma' karoti luddaṃ,

Who does not commit unbeneficial or cruel deeds,

Kālāgataṃ atthapadaṃ na riñcati:

Who does not neglect a truthful word when the time has come:

Tathāvidhaṃ paññavantaṃ, vadanti.

Such a one is endowed with wisdom, they say.

**Sn 3.11 Nālakasuttaṃ
Asita's Nephew Nālaka**

Fools are Noisy

The Buddha explains to Nālaka the things conducive to becoming a sage, one of which is not being talkative.

444. Yad-ūnakaṃ taṃ saṇati, yaṃ pūraṃ santam-eva taṃ,

What is lacking makes a (great) noise, what is full is quiet indeed,

Aḍḍhakumbhūpamo bālo, rahado pūro va Paṇḍito.

The fool is like a pot half-full, the Wise One is like a full lake.

**Jā 202 Keḷisīlajātakam
The Jester**

Wisdom brings Respect

A King makes fun of his elders so Sakka (the Bodhisatta) makes fun of him to teach him a lesson.

445. Haṃsā koñcā mayūrā ca, hatthiyo pasadā migā,
Geese, herons, and peacocks, elephants and the spotted deer,

Sabbe sīhassa bhāyanti, natthi kāyasmi' tulyatā.
All respect the lion, although there is nothing the same about their bodies.

446. Evam-eva manussesu daharo ce pi paññavā,
Even so amongst men a boy (is respected) if he be wise,

So hi tattha mahā hoti, neva bālo sarīravā.
But though he is big in body, a fool is never (respected).

**Jā 522 Sarabhaṅgajātakam
Bodhisatta Sarabhaṅga**

Wisdom is Best say the Good

When asked by Sakka what is the highest virtue this was the Bodhisatta's reply.

447. Paññā hi seṭṭhā kusalā vadanti,
Wisdom is best, is what the skilful say,

Nakkhattarājā-r-iva tārakānaṃ,
Even as the King of the Night¹ (is best) amongst the stars,

Sīlaṃ sirim cāpi satañ-ca Dhammo,
Virtue, glory, mindfulness, and Dhamma,

Anvāyikā paññavato bhavanti.
(All) are connected to the one with wisdom.

¹ Lit: *the King of Constellations.*

24: Cittavaggo Mind

SN 1.1.62 Cittasuttam The Mind

The Authority of the Mind

Asked three questions by a god, this is how the Buddha responds.

448. Cittena nīyati loko, cittena parikassati,

The world is led on by the mind, by the mind it is swept away,

Cittassa ekadhammassa sabbe va vasam-anvagū.

They all follow the authority of that one thing: the mind.

Dhp 42 Nandagopālakavatthu The Herdsman Nanda

The Dangers of a Badly-Directed Mind

A herdsman offers alms to the Buddha and his disciples for seven days, and soon afterwards is killed by a hunter. The commentary notes that no explanation was given as to why this was so as the monks did not ask.

449. Diso disam yan-tam kay'rā, verī vā pana verinam,

That which an aggressor might do to an aggressor, or an enemy to an enemy,

Micchāpaṇihitam cittam pāpiyo nam tato kare.

A badly-directed mind might be worse than that for him.

Dhp 43 Soreyyattheravatthu
The Elder Soreyya

The Benefits of a Well-Directed Mind

A man develops lust for an Arahant and is instantly changed into a woman. Later he asks for forgiveness and he changes back into a man!

450. Na taṃ Mātā Pitā kay¹rā aññe vā pi ca ñātakā,
Mother and Father and other relatives might not do for him,

Sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare.
As much as a well-directed mind can do for him.¹

¹ The reading and meaning are very awkward here, I believe we need to read *Yam tam* instead of *Na tam*, as suggested by Norman. We would then get: *Whatever Mother and Father and other relatives might do for him, (still) a well-directed mind will do (much) better for him.*

**Jā 185 Anabhiratijātakam
Discontent**

An Unagitated Mind sees Clearly

A teacher's mind is overcome by worldly affairs and he begins to forget his teaching. The Bodhisatta advises him thus.

451. Yathodake āvile appasanne,

Just as in agitated, disturbed water,

Na passatī sippisambukam macchagumbam,

One cannot see oyster shells or a school of fish,

Evam āvile hi citte,

So in an agitated mind,

Na passatī attadattham parattham.

One cannot see one's own welfare or another's welfare.

452. Yathodake acche vippasanne,

Just as in clear, undisturbed water,

Yo passatī sippi ca macchagumbam,

One can see (both) oysters and a swarm of fish,

Evam anāvile hi citte,

So in an unagitated mind,

So passatī attadattham parattham.

One can see one's own welfare and another's welfare.

Ud 4.4 Juṇhasuttam Moonlight

The Unwavering Mind is Free from Pain

A passing yakkha hits Ven. Sāriputta on the head with a mighty blow, which he hardly feels, but afterwards the yakkha falls into hell.

453. Yassa selūpamaṃ cittaṃ, ṭhitaṃ nānupakampati,

For he whose mind is like a rock, steady, and not wavering,

Virattaṃ rajanīyesu, kopaneyye na kuppati,

Unexcited by what is exciting, not agitated by what is agitating,

Yassevaṃ bhāvitam cittaṃ, kuto taṃ dukkham-essati.

For he whose mind is developed thus, how will suffering come upon him?

Jā 118 Vaṭṭakajātakaṃ The Quail

The Fruit of Careful Thought

A quail (the Bodhisatta) is caught by a fowler but refuses to take food and no one will buy him. When examined by the fowler he manages to fly away.

454. Nācintayanto puriso visesam-adhigacchati,

The unthinking person does not attain (any) distinction,¹

Cintitassa phalaṃ passa: muttosmi' vadhbandhanā.²

But look at the fruit of the one who thinks: I am free from bondage and death.³

¹ Comm: *acintayanto attano dukkhā mokkhasaṅkhātāṃ visesaṃ nādhigacchati.*

² Text: *Mārabandhanā; [I am free] from bondage and Death.*

³ The Comm. takes it as a dvanda compound: *Maranato ca bandhanato ca muttosmi ahaṃ.*

Jā 6 Devadhammajātakam Godly

True Godliness

A demon will only release people he has captured if they know what is true godliness. The Bodhisatta is captured, answers correctly and is released, as are his brothers, and the demon renounces his evil ways.

455. Hiri-ottappasampannā, sukkadhammasamāhitā,

Those endowed with a good conscience, who are endowed with purity,¹

Santo Sappurisā loke devadhammā ti vuccare.

(Those) virtuous and Good People in the world are said to have godly nature.²

Jā 423 Indriyajātakam Senses

Equanimity

An ascetic falls in love with a courtesan and is admonished by his brother.³

456. Dakkham gahapatim⁴ sādhu, samvibhajjañ-ca bhojanam,

It is good to be an able householder, to share one's food,

Ahāso atthalābhesu, atthavyāpatti avyatho.

To be modest about one's gains, and not be miserable when they fail.⁵

¹ Comm: *kusalā dhammā sukkadhammā nāma; skilful things are known as pure things.*

² Comm: *Tattha devā ti sammutidevā, upapattidevā, visuddhidevā ti tividhā ... imesañ devānañ dhammā ti devadhammā; Herein, there are three kinds of god; conventional gods [like Kings], those born as gods [in Heaven], and those gods of purity ... these (last) gods are what is meant by of godly nature.*

³ However the admonishment, although a true wisdom verse, hardly fits the case here.

⁴ There is a variant reading found in many editions: *dukkham gahapatim sādhu*, but I fail to make sense of this: *good is the householder's suffering?*

⁵ Comm. applies *sādhu* to all four lines, as *paṭhamañ sādhu*, etc.

**Jā 545 Vidhurajātakaṃ
Bodhisatta Vidhura**

A Follower of the Path

The Bodhisatta is captured by a yakkha who has been convinced to tear out his heart and give it to a nāga queen. He offers to teach the Dhamma of Good People before he dies. The nāga agrees and this is the exchange.

457. “Yātānuyāyī ca bhavāhi, māṇava,
“Young man, please follow good customs,

Allaṅ-ca¹ pāṇim parivajjayassu.
And avoid (burning)² the clean hand.

Mā cassu mittesu kadāci dubbhi,
Do not be one who deceives your friends,

Mā ca vasaṃ asatīnaṃ nigacche.”
And do not fall under the influence of bad women.”

458. “Kathaṃ nu yātaṃ anuyāyi hoti?
“How do we follow good custom?

Allaṅ-ca pāṇim dahate kathaṃ so?
And how is the clean hand burned?

Asatī ca kā, ko pana mittadubbho,
Who is a bad woman, and who a deceiver of friends?

Akkhāhi me pucchito etam-atthaṃ.”
Answer me when questioned as to the meaning.”

459. “Asanthutaṃ no pi ca diṭṭhapubbaṃ,
* “He who would invite to a seat

Yo āsanenāpi nimantayeyya,
Even a stranger unseen before,

¹ BJT: *Addaṅ-ca*; [And avoid (burning)] the moist hand; same throughout.

² Without this insertion the line does not give a good meaning, and doesn't fit in with the replies given below; Comm: *allam tintam pāṇim mā dahi mā jhāpehi*; the clean fresh hand he should not burn, he should not roast. We could amend the line to read: *Allaṅ-ca pāṇim dahate na vajji*; which would give the necessary meaning, but there is no manuscript authority for it.

Tasseva attham puriso kareyya,
That person who works for his (own) welfare,

Yātānuyāyī ti tam-āhu Paṇḍitā.
The Wise say he is one who follows good customs.

460. Yassekarattim-pi ghare vaseyya,
For the one who would spend a night in his house,

Yatthannapānam puriso labhetha,
Let that person receive whatever food and drinks there are,

Na tassa pāpam manasā pi cetaye,
You should not think with the mind (anything) wicked about him,

Adubbhapāṇim¹ dahate mittadubbho.
He who burns an honest hand is a deceiver of friends.²

461. Puṇṇam-pi cemaṃ³ pathaviṃ dhanena,
* Let a man give the whole earth with (all) its wealth,

Dajjitthiyā puriso sammatāya,
To a woman he has agreed (to marry),

Laddhā khaṇam atimaññeyya tam-pi,
Even when obtained she might despise him in a moment,

Tāsam vasaṃ asatīnam na gacche.
Let him not come under the influence of bad women.

462. Evaṃ kho yātam anuyāyi hoti,
This is how we follow good customs,

Allaṅ-ca pāṇim dahate punevaṃ,
And this is how the clean hand is burned,

Asatī ca sā, so pana mittadubbho.
(This) is a bad woman, and a deceiver of friends.

So Dhammiko hoti pahass' adhammam."
He who lives by the Dhamma must give up what is not Dhamma."

¹ BJT: *Addaṅ-ca pāṇim*; [He who burns] a moist hand; ChS, Thai: *Adubbhī pāṇim*; [He who burns] an honest hand.

² Comm: *adubbhakaṃ attano bhuñjanahattham-eva dahanto hi mittadubbhī nāma hoti*; (by) burning an honest man's own hand while eating he is known as a deceiver of friends.

³ Text, BJT: *cetaṃ*; wrong gender.

Jā 332 Rathalaṭṭhijātakam The Driving Stick

Those who are Not Good

A King judges a case without considering both sides and his councillor, the Bodhisatta, reproves him.

463. Alaso gihī kāmabhogī na sādhu,
A lazy sensual householder is not good,

Asaññato pabbajito na sādhu,
An unrestrained monk is (also) not good,

Rājā na sādhu anisammakārī,
An inconsiderate King is not good,

Yo paṇḍito kodhano taṃ na sādhu.
He who is wise but angry is not good.

Jā 431 Hāritajātakam Bodhisatta Hārīta

The Four Great Powers

A sage who has great attainments is beguiled by the sight of a naked Queen and falls into wrong thereby losing his attainments. When questioned by the King he cannot lie, and admits he was overcome by defilements.

464. Cattārome, Mahārāja, loke atibalā bhusā,
There are these four very strong powers, Great King, in the world,

Rāgo doso mado moho, yattha paññā na gādhati.
Passion, hatred, pride, delusion, where wisdom finds no footing.

465. Medhāvinam-pi himsanti Isim Dhammaguṇe rataṃ
The intelligent Sage, who takes delight in the Dhamma's virtue, is harmed

Vitakkā pāpakā, Rāja, subhā rāgūpasamhitā.
(By) wicked thoughts, O King, and by the passion for beauty.

**Jā 107 Sālittakajātakam
Stone Slinging**

Craft brings Reward

A King hires a disabled man who is skilled in shooting pellets to fill up the belly of his talkative Family Priest, who thereby learns his lesson. The King gives him a village in each of the four directions.

466. Sādhu kho sippakam nāma, api yādisa' kīdisam,
Having a craft is good, for sure, of whatever kind is found,

Passa khañjappahārena – laddhā gāmā catuddisā.
See the disabled man who gave the blows¹ – he received villages in the four directions!

¹ The instrumental here seems to be used as a dative ? It would have been better to write: *khañjappahārassa*, with the same metre.

25: Itthivaggo Women

Jā 108 Bāhiyajātakam The Outsider

Good Training

A woman eases herself modestly in public which greatly impresses the King, and he decides to make her his wife.

467. Sikkheyya sikkhitabbāni, santi sacchandino¹ janā.

She should train in the training,² (even though) people are self-willed,

Bāhiyā hi suhannena, Rājānam-abhirādhayi.

The outsider, with her toileting, satisfied the Kings.³

Jā 489 Surucijātakam Bodhisatta Splendid

The Gods visit the Virtuous

The Bodhisatta is a childless King and he asks his Queen to pray for a son. Sakka hears her prayer and goes to question her about her virtues. Hearing her answers he readily grants her request.

468. Itthiyo jīvalokasmiṃ yā honti⁴ samacārinī.

There are women living at peace in this world,

Medhāvini sīlavatī, sassudevā patibbatā.

Who are intelligent, virtuous, respecting their Mothers-in-Law, faithful to their husbands.

469. Tādisāya sumedhāya, sucikammāya nāriyā,

Such women, who are intelligent, and pure in their deeds,

Devā dassanam-āyanti mānusiya amānusa.

Gods and divine beings⁵ (like to) meet those women.

¹ ChS, Thai: *tacchandino*; *who have that will*.

² Lit: *what is to be trained in*; which sounds unidiomatic.

³ I don't know why we have a plural here, a better reading would be: *Rājassa abhirādhayi*.

⁴ ChS: *hoti*? Singular where a plural is needed.

⁵ *Amānusa* means literally: *non-human beings*, which doesn't sound so friendly in English and might put some off doing good deeds!

**Jā 547 Vessantarajātakaṃ
Bodhisatta Vessantara**

Wives and Husbands

The Bodhisatta is banished to the forest when the people decide he is over-generous with the wealth of the Kingdom. His wife goes along with him, and this is part of what she says.

470. Naggā nadī anudakā, naggam¹ raṭṭham Arājakaṃ,
Bereft are rivers without water, bereft a kingdom without a King,

Itthīpi vidhavā naggā, yassāpi dasabhātarō.
Bereft is a widowed woman, even though she has ten brothers.

471. Dhajo Rathassa paññāṇaṃ, dhūmo paññāṇam-aggino,
A flag is the sign of a State, and the sign of a fire is smoke,

Rājā Rathassa paññāṇaṃ, bhattā paññāṇam-itthiyā.
Kings are the sign of a Kingdom, a husband is the sign of a woman.

472. Yā daliddī daliddassa, aḍḍhā aḍḍhassa kittimā,²
She who is famed for being poor with the poor, rich with the rich,

Taṃ ve devā pasamsanti, dukkaraṃ hi karoti sā.
The very gods themselves do praise, she does what is difficult to do.

473. Sāmikaṃ anubandhissaṃ, sadā kāsāyavāsini,
I will follow after my husband, wearing always the dyed robe,

Pathavyāpi abhijjantyā vedhavyaṃ kaṭukitthiyā.³
Ruling over the Earth as a widowed woman would be very painful.

474. Kathaṃ nu tāsāṃ hadayaṃ sukharā vata itthiyo,
How is the heart of those women so very hard,

Yā sāmike dukkhitamhi, sukham-icchanti attano?
Who, when their husbands are suffering, seek (only) their own happiness?⁴

¹ BJT: *naggā*; but this is not in agreement.

² ChS, Thai: *kittimanī*; but a nominative is required.

³ BJT has a very different reading here: *Pathavyāpi abhejjantyā nicche Vessantaraṃ vīnā, Vedhabbaṃ kaṭukaṃ loke gacchañ-ñeva Rathesabha*; perhaps we could translate: *The unbroken earth is not desirable without Vessantara, Widowhood is painful in the world, go ? , Best of Charioteers!*

⁴ I have replaced the original verse 474 by including what is here verse 473, as the original choice seems to me to carry a sentiment that is offensive.

475. Nikkhamante Mahārāje Sivīnaṃ Raṭṭhavaḍḍhane,
When the Great King, the Benefactor of the Sivis goes forth,

Tam-ahaṃ anubandhissaṃ, sabbakāmadado hi me.
I will follow him along, for he gives me all (true) love.

AN 5.33 Uggahasuttam¹
The Householder Uggaha

A Wife's Duties

The householder Uggaha invites the Buddha for a meal and asks him to give advice to his daughters who are going to their husbands' homes to live.

476. Yo naṃ bharati sabbadā, niccaṃ ātāpi ussuko,
He who supports her in every way, always arduously and energetically,

Sabbakāmaharaṃ posaṃ: bhattāraṃ nātimaññati.
That man who brings her all pleasure: she should not despise her husband.

477. Na cāpi sotthi bhattāraṃ icchācārena² rosaye.
Nor should the good woman³ make her husband angry through her desires.

Bhattū ca garuno sabbe paṭipūjeti Paṇḍitā.
The Wise Lady worships all those whom her husband holds in respect.

478. Uṭṭhāyikā analasā, saṅgahītaparijjanā,
Exerting herself, not lazy, treating his attendants⁴ kindly,

Bhattū manāpaṃ carati, sambhataṃ anurakkhati.
She is pleasing to her husband, and (carefully) protects his stores.

479. Yā evaṃ vattatī nārī, bhattuchandavasānugā,
That woman who lives in this way, obedient to her husband's will,

Manāpā nāma te devā, yattha sā upapajjati.
Is surely pleasing to the gods, wheresoever she is reborn.

¹ These four verses replace four others from Kuṇārajātakaṃ (Jā 536) which I judge to be offensive.

² Text, Thai: *issācārena*; *through jealousy*.

³ Comm: *sotthī ti su-itthī*.

⁴ PED says *-parijjanā* is a doubtful reading. But probably all we need see is a reduplication to fit the metre of the cadence, and take it as *-parijanā*, which gives a perfectly good meaning.

AN 7.63 Sattabhariyāsuttam Seven Wives

The Seven Types of Wife

The Buddha describes the seven types of wife that are found in the world, and what their destiny is.

480. Paduṭṭhacittā ahitānukampinī,
Corrupt in mind, without pity or compassion,

Aññesu rattā atimaññate patim,
Passionate towards other (men) and despising her husband,

Dhanena kītassa, vadhāya ussukā,
Bought with wealth, bent on murder,

Yā evarūpā purisassa bhariyā:
The wife of a man who acts in this way:

Vadhakā ca bharīyā ti ca sā pavuccati.
A murderer and wife is what she is called.

481. Yam itthiyā vindati sāmiko dhanam,
That woman who enjoys her husband's wealth,

Sippam vaṇijjañ-ca kasim adiṭṭhaham,
Gained by his craft, his trading or farming,

Appam-pi tasmā apahātum-icchatī,
She who wants to steal from that even a little,

Yā evarūpā purisassa bhariyā:
The wife of a man who acts in this way:

Corī ca bharīyā ti ca sā pavuccati.
A thief and wife is what she is called.

482. Akammakāmā alasā mahagghasā,¹
Not liking work, lazy, (but) eating much,

Pharusā ca caṇḍī, duruttavādinī,
Rough and violent, one who speaks badly,

Uṭṭhāyakānam abhibhuyya vattati,
Who has power over her industrious (husband)²,

¹ Text: *mahagghayā*; *costly*.

² Comm: *bahuvacanavasena viriyuṭṭhānasampanno sāmiko*; *who through many words has power over the energetic and industrious husband*.

Yā evarūpā purisassa bhariyā:

The wife of a man who acts in this way:

Ayyā ca bhar'yā ti ca sā pavuccati.

A mistress and wife is what she is called.

483. Yā sabbadā hoti hitānukampinī,

That one who in everyway has pity and compassion,

Mātā va puttam anurakkhate patim,

Who, like a Mother her child, protects her husband,

Tato dhanam sambhatam-assa rakkhati,

Who then protects the wealth that has been stored up,

Yā evarūpā purisassa bhariyā:

The wife of a man who acts in this way:

Mātā ca bhar'yā ti ca sā pavuccati.

A Mother and wife is what she is called.

484. Yathā pi jeṭṭhā bhaginī kaniṭṭhā,

As an elder sister (is respected) by a younger brother,

Sagāravā hoti sakamhi sāmike,

She has respect for her lord and master,

Hirīmanā bhattuvāsānuvattinī,

Conscientious, obedient to her husband,

Yā evarūpā purisassa bhariyā:

The wife of a man who acts in this way:

Bhaginī ca bhar'yā ti ca sā pavuccati.

A sister and wife is what she is called.

485. Yā cīdha disvāna patim pamodati,

She who takes joy in seeing her husband here,

Sakhī sakhāram va cirassam-āgatam,

Like a friend (seeing) friends who have come after a long time,

Koleyyakā sīlavatī patibbatā,

Well-bred, virtuous, a devoted wife,

Yā evarūpā purisassa bhariyā:

The wife of a man who acts in this way:

Sakhī ca bhar'yā ti ca sā pavuccati.

A friend and a wife is what she is called.

486. Akkuddhasantā vadhadaṇḍatajjitā,
Unangered, not in fear of punishment,

Aduṭṭhacittā,¹ patino titikkhati,
With an uncorrupt mind, patient with her husband,

Akkodhanā bhattuvāsānuvattinī,
Without anger, obedient to her husband,

Yā evarūpā purisassa bhariyā:
The wife of a man who acts in this way:

Dāsī ca bharīyā ti ca sā pavuccati.
A handmaid and wife is what she is called.

487. Yā cīdha bharīyā vadhakā ti vuccati,
Now she who is called a wife and murderer here,

Corī ca ayyā ti ca yā pavuccati,
And the one called a thief and a mistress,

Dussīlarūpā pharusā anādarā,
Unvirtuous, rough, disrespectful,

Kāyassa bhedā Nirayaṃ vajanti tā.
At the break up of the body will go to the Nether Regions.

488. Yā cīdha Mātā bhaginī sakhī ca,
* Now she who here is called a Mother, sister,

Dāsī ca bharīyā ti ca sā pavuccati,
Friend, or a handmaidenly wife,

Sīle ṭhitā² nācirarattasāṃvutā,
Virtuous, steady, restrained for no short time,

Kāyassa bhedā Sugatim vajanti tā.
At the break up of the body will go to Heaven.

¹ Thai: *Aduṭṭhacittā*; *With unopposed mind?*

² ChS, Thai: *ṭhitattā cirarattasāṃvutā*; *steady in mind, restrained for a long time.*

AN 4.53 Paṭhamasaṁvāsasuttam Living Together

Four Types of Couples

The Buddha explains the four ways in which a husband and wife may live together.

489. Ubho ca honti dussilā, kadam'yā paribhāsakā,

Both are unvirtuous, being miserly, abusive,

Te honti jānipatayo chavā saṁvāsam-āgatā.

Dwelling together (in this way) the wife and husband are (both) wretched.

490. Sāmiko hoti dussilo, kadam'yo paribhāsako,

The husband is unvirtuous, being miserly, abusive,

Bhar'yā silavatī hoti, vadaññū vītamaccharā,

The wife is virtuous, being bountiful, unselfish,

Sāpi devī saṁvasati, chavena patinā saha.

She is living like a goddess, along with her wretched husband.

491. Sāmiko silavā hoti, vadaññū vītamaccharo,

The husband is virtuous, being bountiful, unselfish,

Bhariyā hoti dussilā, kadam'yā paribhāsikā,

The wife though is unvirtuous, being miserly, abusive,

Sāpi chavā saṁvasati, devena patinā saha.

She lives like a wretched woman, along with her god-like husband.

492. Ubho saddhā vadaññū ca, saññatā Dhammajīvino,

Both are faithful, bountiful, restrained, living by Dhamma,

Te honti jānipatayo aññam-aññam piyaṁvadā.

The wife and the husband have kind words for one another.

493. Atthāsam pacurā honti, phāsakam upajāyati,

They have abundant riches, and live together easily,¹

Amittā dummanā honti ubhinnaṁ samasīlinaṁ.

Their foes are depressed with these (because) they have the same virtues.

¹ Comm: *aññam-aññam phāsuvihāro jāyati; there is an easy life with each other.*

494. Idha Dhammaṃ caritvāna, samasīlabbatā ubho,
Having lived by the Dhamma here, both having the same virtue and vows,

Nandino devalokasmiṃ modanti kāmakāmino.
They rejoice in the pleasures of the god-realms obtaining their desires.¹

**Jā 545 Vidhuraḥātakam
Bodhisatta Vidhura**

The Ideal Householder

A King is about to lose the Bodhisatta, his wise minister, before he goes he asks him about the life of a householder.

495. Na sādharmaṇadārassa, na bhuñje sādum-ekako,
He should not share (another's) wife,² nor eat his sweets alone,

Na seve lokāyatikam netam paññāya vaddhanam.
He should not practice sophistry that does not increase his wisdom.

496. Sīlavā vattasampanno, appamatto vicakkhaṇo,
Being virtuous, dutiful, heedful, wise,

Nivātavutti atthaddho, surato sakhilo mudu.
Humble, unselfish,³ devoted, kindly, and gentle.

497. Saṅghetā ca mittānam, saṃvibhāgī vidhānavā,
Being a maker of (good) friends,⁴ being one who shares, considerate,

Tappeyya annapānena sadā samaṇabrāhmaṇe.
Being one who will always satisfy ascetics and brāhmaṇas with food and with drinks.

498. Dhammakāmo sutādhāro, bhavyeḥ paripucchako,
He may be a Dhamma-lover, a preserver of learning, one who is enquiring,

Sakkaccaṃ payrupāseyya sīlavante bahussute.
Who (often) attends with respect on the virtuous and learned.

¹ Comm: *kāme kāmāyamānā.*

² Comm: *yo paresam dāresu aparajjhati, so sādharmaṇadāro nāma, tādiso na assa bhavyeḥ; he who offends with another's wife, is known as wife-sharing, such is not to be done.*

³ Comm: *thaddhamacchariyavirahito.*

⁴ Comm: *kalyāṇamittānam saṅghahakaro.*

499. Gharam-āvasamānassa gahaṭṭhassa sakam gharam,

For a householder living in a house, in his very own house,

Khemā vutti siyā evam, evam nu assa saṅgaho.

There will in this way be safety, he will in this way have good favour,

500. Avyāpajjhā siyā evam, saccavādī ca māṇavo,

He will be free from oppression, that young man who speaks (only) truth,

Asmā lokā param lokam, evam pecca na socati.

After passing from this world to the next world, he is one who does not grieve.

Pañcamam Satakam

The Fifth Hundred

26: Puttavaggo Children

AN 3.31 Sabrahmakasuttaṃ With the Brahmās

Respect for Mother and Father

The Buddha explains why parents should be respected and by what names they are known, and summarises it with a verse.

501. ‘Brahmā’ ti Mātāpitaro, ‘pubbācarīyā’ ti vuccare,
Mother and Father are ‘Brahmā’, they are called ‘original teachers’,¹

Āhuñeyyā ca puttānaṃ pajāya anukampakā.
Worthy of offerings, (they are) compassionate to their children,²

502. Tasmā hi ne namasseyya sakkareyyātha Paṇḍito
Therefore the Wise One will worship them and also respect them

Annena atha pānena vatthena; sayanena ca,
With food and drink, clothes; with a sleeping place,

Ucchādanena nhāpanena, pādānaṃ dhovanena ca.
With massage, bathing, and washing of their feet.

503. Tāya naṃ paricarīyāya Mātāpītusu Paṇḍito,³
The Wise One, because of looking after his Mother and Father,

Idheva naṃ pasamsanti, pecca Sagge pamodati.
Is praised right here (and now), and after passing away rejoices in Heaven.

¹ Comm: *iti sabbepi te pacchācariyā nāma honti, Mātāpitaro pana sabbapaṭhamā; thus all (others) are known as teachers who come later, but Mother and Father are first of all.*

² Lit: *to their offspring children.*

³ BJT: *Paṇḍitā*; but a singular is more suitable.

Iti 74 Puttasuttam Children

The Three Types of Children

The Buddha explains the three types of children that are found in the world.

504. Atijātaṃ anujātaṃ puttam-icchanti Paṇḍitā,

The Wise desire a child that is superior or just the same,¹

Avajātaṃ na icchanti, so hoti kulagandhano,

They do not wish for one inferior, he is a breaker of families,²

505. Ete kho puttā lokasmiṃ; ye³ bhavanti upāsakā

These are the children in the world; those who are laymen

Saddhā sīlena sampannā, vadaññū vītamaccharā,

Endowed with faith and virtue, being bountiful and unselfish,

Cando va abbhanā mutto⁴ parisāsu virocare.

Will shine bright amongst the people like the moon released from the clouds.

¹ Comm: *adhikaguṇo*, having superior virtue; and *samānaguṇo*, having the same virtue.

² Comm: *kulachedako kulavināsako, chedanattho hi idha gandhasaddo*; breaker of families, destroyer of families, *gandha* has the meaning here of breaking.

³ Text: *yo*; singular, where a plural is needed.

⁴ BJT, ChS, Thai read: *cando abbhaganā mutto*; but it seems to me that a word for *like* is required by the sense.

AN 5.39 Puttasuttam Children

Good Children

The Buddha explains the five reasons parents want a child.

506. Pañca ṭhānāni sampassam puttam icchanti Paṇḍitā:

Considering (these) five reasons the Wise wish for a child, (thinking):

Bhato vā no bharissati,¹ kiccam vā no karissati,

Supported he will support us, he will do his duties for us,

507. Kulavaṃso ciraṃ tiṭṭhe, dāyajjam paṭipajjati,

He will long maintain the family heritage,² practicing according to his inheritance,

Atha vā pana petānam dakkhiṇam anupadassati.

And then he will make offerings to those who have passed away.

508. Ṭhānānetāni sampassam puttam icchanti Paṇḍitā,

Considering these reasons the Wise wish for a child,

Tasmā santo Sappurisā kataññū katavedino,

Therefore truly Good People are grateful and obliging,

509. Bharanti Mātāpitaro, pubbe katam-anussaram,

They support Mother and Father, remembering what they have done in the past,

Karonti nesam kiccāni, yathā taṃ pubbakārinam.

They perform their duties for them, as was done (for them) in the past.

510. Ovādakārī bhataposī, kulavaṃsam ahāpayam,

Following advice,³ feeding those who supported him,⁴ not neglecting the family heritage,

Saddho sīlena sampanno, putto hoti pasaṃsiyo.

Endowed with faith and virtue, that child is praised.

¹ Text, BJT: *bharissanti*; plural where a singular is required.

² Comm: *amhākaṃ santakaṃ khattavathuhiraññasuvaṇṇādīm*; *our own fields, lands, gold and money.*

³ Comm: *Mātāpitūhi dinnassa ovādassa kattā*; *he does what is advised by his Mother and Father.*

⁴ Comm: *yehi bhato, tesam posako.*

**Jā 532 Soṇanandajātakam
Brothers Soṇa and Nanda**

The Elder Brother's Burden

A Royal family, King, Queen and two sons renounce the world and retire to the Himālayas. The younger son wishes to look after the parents, but the elder declares his duty.

511. Mātāpitā ca Bhātā ca Bhaginī nātibandhavā,
Mother, Father, Brothers, Sisters and all close-bonded relations,

Sabbe jeṭṭhassa te bhārā, evaṃ jānāhi Bhātara.¹
All burdens are for the eldest, please understand this, (my) Brother.

¹ ChS, Thai: *Bhāradha*; [know this] O King.

27: Ovādavaggo Advice

Jā 537 Mahāsutasomajātakaṃ Bodhisatta Sutasoma

Friendship with the Wise

More of the conversation with the man-eating King by which the Bodhisatta persuades him to give up his evil inclination.

512. Yasmā hi Dhammaṃ puriso vijañña

Because a person living by Dhamma can understand

Ye cassa kaṅkhamā vinayanti santo,

That good people (can) dispel their doubt,

Tam hissa dīpañ-ca parāyaṇaṅ-ca,

That will be his refuge and support,

Na tena mittim jirayetha Paṇṇo.

The friendship of a Wise One does not decay.

Jā 474 Ambajātakaṃ Mangoes

Truth knows no Caste

A young brāhman learns a charm for producing mangoes out of season from an outcaste, the Bodhisatta, who warns him not to deny him or his charm would disappear. Nevertheless, ashamed, he does deny him, loses his charm and dies forlorn.

513. Eraṇḍā Pucimandā vā, atha vā Pālibhaddakā,

Castor or Margosa and then also the Palasa tree,¹

Madhuṃ madhutthiko vinde, so hi tassa dumuttamo.

(Wherever) he who seeks honey finds honey, for him that tree is supreme.

514. Khattiyā brāhmaṇā vessā, suddā caṇḍālapukkusā,

Noble, brāhmaṇa, merchant, farmer, outcaste and the garbage man,

Yasmā Dhammaṃ² vijāneyya, so hi tassa naruttamo.

From whomever he can learn the Dhamma, for him that man is supreme.

¹ The Castor tree is ugly, the Margosa bitter, and the Palasa is beautiful.

² BJT: *Dhammā*; plural form?

Dhp 76 Rādhatheravattu
The Elder Rādha

Welcoming Correction

A poor brāhman ordains with Ven. Sāriputta and proves to be amenable to correction. In no long time he attains Awakening.

515. Nidhīnaṃ va pavattāraṃ, yaṃ passe vajjadassinaṃ,

He should see one who points out faults like one who shows¹ hidden treasure,

Niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje,

He should keep company with such an intelligent and wise one who censures (him),

Tādisaṃ bhajamānassa seyyo hoti na pāpiyo.

Keeping company with such it is better (for him) not worse.

Dhp 77 Assajipunabbasukavattu
The Monks who follow Assaji and Punabbasuka

The Good like those who Advise

Some monks are behaving badly, the Buddha sends the two Chief Disciples to reprove them; some amend their ways and some leave the Community.

516. Ovadeyyānusāseyya, asabbhā ca nivāraye,

One should advise and instruct, and forbid whatever is vile,

Sataṃ hi so piyo hoti, asataṃ hoti appiyo.

for it is dear to the good, (but) it is not dear to the bad.

¹ Comm: *ācikkhitāraṃ*.

Jā 43 Veḷukajātakam Bamboo

Following Good Advice

A student, against the advice of his teacher, the Bodhisatta, keeps a viper named Bamboo as a pet. One day the snake gets angry and kills him.

517. Yo atthakāmassa hitānukampino,

* He who does not follow the teaching, when advised,

Ovajjamāno na karoti sāsanam,

Of those who, having compassion, desire his welfare,

Evaṃ so nihato seti, Veḷukassa yathā Pitā.

Are in this way destroyed, just like Bamboo's Father.

Jā 196 Valāhassajātakam The Cloud-Horse

Heeding Good Advice

Some merchants are shipwrecked and seduced by demonesses (rakkhasī). The Bodhisatta is a cloud-horse and offers to carry them away. Half agree and are taken to safety, half stay behind and are devoured.

518. Ye na kāhanti ovādam narā Buddhena desitam,

Those people who do not follow the advice given by the Buddha,

Vyasanam te gamissanti, rakkhasihiva vāṇijā.

Will go to destruction, like the merchants and the demonesses.

519. Ye ca kāhanti ovādam narā Buddhena desitam,

Those people who do follow the advice given by the Buddha,

Sotthim pārām gamissanti, valāheneva vāṇijā.

Will cross over unto safety, like the merchants and the cloud-horse.

Jā 376 Avāriyajātakam¹
The Ferryman Avāriya

Giving Advice Carefully

An ascetic gives advice on controlling one's anger to a King and the King rewards him royally; he gives the same advice to a boatman and gets thumped in the mouth!

520. Yā yeva anusāsaniyā, Rājā gāmavaram adā,

For the advice given, a King gave the boon of a village,

Tā yeva anusāsaniyā, nāviko paharī mukham.

For the (same) advice, the boatman hit (him) on the mouth.

Dhp 158 Upanandasakyaputtattheravatthu
The Elder Upananda, Son of the Sakyans

Practicing before Teaching

A monk is very good at preaching, but is greedy and doesn't follow his own advice. The Buddha reproves him.

521. Attānam-eva paṭhamam patirūpe nivesaye,

First he should establish himself in what is suitable,

Athaññam-anusāseyya, na kilisseyya Paṇḍito.

Then he should advise another, the Wise One should not have defilements.

Jā 37 Tittirajātakam
The Partridge

Paying Homage to Elders

An elephant, a monkey and a partridge find out who is the elder amongst them and pay him due homage.

522. Ye vuddham-apacāyanti narā Dhammassa kovidā,

Those people who are skilled in the Dhamma pay homage to an elder,

Diṭṭhe va dhamme pāsamsā, samparāye² ca Suggati.

Praised in this very life, in the next world (they go to) a Happy State.

¹ Text: *Ācāriya-*; *Teacher*.

² Thai: *samparāyo*; but a locative is required by the sense.

Jā 334 Rājovādajātakam Advice to a King

People follow their Leaders

A King rules justly and travels incognito through his Kingdom to find out if anyone blames him. He meets the Bodhisatta, an ascetic, who explains that when the King rules justly everyone follows suit.

523. Gavam̐ ce taramānānam̐ jimham̐ gacchati puṅgavo,

If a bull while crossing (a stream)¹ goes on a crooked course,

Sabbā gāvī jimham̐ yanti,² nette jimham̐ gate sati.

All the cows (also) go crooked, being led by one who goes crookedly.

524. Evam-eva manussesu, yo hoti seṭṭhasammato,

* Even so with men, if (the King) who is agreed upon as best,

So ce adhammam̐ carati, pageva itarā pajā,

Lives contrary to the Dhamma, much more so will other people,

Sabbam̐ raṭṭham̐ dukham̐ seti, Rājā ce hoti adhammiko.

The whole of the country suffers, if the King does not have Dhamma.

525. Gavam̐ ce taramānānam̐ ujum̐ gacchati puṅgavo,

If a bull while crossing (a stream) goes on a straight course,

Sabbā gāvī ujum̐ yanti, nette ujum̐ gate sati.

All the other cows (also) go straight, being led by one who goes straight.

526. Evam-eva manussesu, yo hoti seṭṭhasammato,

* Just so with men, if (the King) who is agreed upon as the best,

So ce pi Dhammam̐ carati, pageva itarā pajā,

Lives (in accordance) with Dhamma, much more so will other people,

Sabbam̐ raṭṭham̐ sukham̐ seti, Rājā ce hoti Dhammiko.

The whole country is happy, if the King is in accordance with Dhamma.

¹ Comm: *nadim̐ otarantānam̐.*

² BJT, ChS: *Sabbā tā jimham̐ gacchanti; all of them will go crooked.*

**Jā 472 Mahāpadumajātakaṃ
The Bodhisatta called Great Lotus**

Enquiring before Punishment

The King goes to quell a disturbance at the borders leaving the Bodhisatta to rule in his absence. The Queen, his step-mother, tries and fails to seduce him. When the King returns she makes false allegations and the Bodhisatta is taken out for execution.

527. Na diṭṭhā¹ parato dosam̐ aṇum̐hūlāni sabbaso,

When not seeing another's fault in anything, (whether) they are small or are great,

Issaro na² paṇaye daṇḍam̐, sāmam̐ appaṭivekkhiya.

The Lord should not give out punishment, without investigating for himself.

528. Yo ca appaṭivekkhitvā, daṇḍam̐ kubbati Khattiyo,

That Noble who punishes (others), without having investigated,

Sakaṇṭakam̐ so gilati jaccandho va samakkhikam̐.

Is like a blind man who swallows thorns and flies alike.

529. Adaṇḍiyam̐ daṇḍayati, daṇḍiyañ-ca adaṇḍiyam̐,

He who punishes those who are harmless, and doesn't punish the guilty,

Andho va visamam̐ maggam̐, na jānāti samāsamam̐.

Like a blind man on uneven path, does not know the just and unjust.³

530. Yo ca etāni ṭhānāni aṇum̐hūlāni sabbaso,

* He who sees well the reasons in things, (whether) small or great,

Sudiṭṭham̐ cānusāseyya, sa ve vohārikuttamo.⁴

Should give advice, he is surely the judge supreme.

531. Nekantamudunā sakkā, ekantatikhiṇena vā,

While not (being) totally soft or totally harsh, but able,

¹ BJT, Thai: *Nādiṭṭhā?* ChS: *Nādaṭṭhā*; both readings would reverse the meaning.

² ChS, Thai omit: *na*; reversing the meaning in an inappropriate way: *seeing another's fault in everything, (whether) small or great, the Lord should give out punishment, without investigating for himself.*

³ Lit: *even and uneven.*

⁴ BJT, ChS, Thai: *vohāritum-ar^hati*; it would mean: *[he is surely] worthy to judge.*

Attam mahante ʘhapetum, tasmā ubhayam-ācare.

Having set aside his own greatness, he can then practice both.

532. Paribhūto mudu hoti, atitikkho ca veravā,

(Always) soft he will be despised, (always) harsh he makes enemies,

Etañ-ca ubhayam ñatvā, anumajjham samācare.

But having come to know both of these, he should practice the middle way.

28: Appamādavaggo Heedful

Jā 521 Tesakuṇajātakam Three Birds

The Power of Wisdom

A childless King adopts three birds as his children, which his courtiers scorn. To prove their worth he asks them for advice in ruling the Kingdom, and this is part of what his 'son' says.¹

533. Balaṃ pañcavidhaṃ loke purisasmim mahaggate,
(These) five-fold powers in the world (are found) in a truly great man,

Tattha bāhubalaṃ nāma carimaṃ vuccate balaṃ,
Herein, bodily power² is certainly the least of (all) the powers,

534. Bhogabalañ-ca, dīghāvu, dutiyaṃ vuccate balaṃ,
The power of riches, friend,³ called the second power,

Amaccabalañ-ca dīghāvu, tatiyaṃ vuccate balaṃ.
The power of a good councillor, friend, is said to be the third power,

535. Abhijaccabalaṃ ce va, taṃ catutthaṃ asaṃsayam,
If he have the power of good birth, that is undoubtedly the fourth,

Yāni cetāni sabbāni adhigaṇhāti Paṇḍito.
But a Wise One far surpasses all and any of these.

536. Taṃ balānaṃ balaseṭṭhaṃ aggaṃ paññābalaṃ varam;
Out of these powers, the power that is the noble power of wisdom is best;

Paññābalenupatthaddho, atthaṃ vindati Paṇḍito.
Supported by wisdom's power, the Wise One will find (true) welfare.

537. Paññā va sutam vinicchini,
Wisdom decides on what has been heard,

Paññā kittisilokavaḍḍhani,
Wisdom, fame and renown will increase,

¹ See 228-230 above for his 'daughter's' advice.

² Literally, *the power of arms*; comm: *kāyabalaṃ*.

³ PED says *dighāvu=dighāyu* in the meaning of *āyasmant* for this reference.

Paññāsahito naro idha

That person who is endowed with wisdom here

Api dukkhe sukhāni vindati.

Even in suffering finds happiness.

SN 1.3.1 Daharasuttam

The Young

Four Deserving Respect

Questioned by King Pasenadi the Buddha claims to be Fully Awakened, but the King doubts it as he is still so young. The Buddha explains there are four things deserving respect whether young or not.

538. Bhujāṅgamaṃ pāvakaṅ-ca, Khattiyaṅ-ca yasassinam,

A crooked snake, a (blazing) fire, a Noble of (great) fame,

Bhikkhuṅ-ca sīlasampannam: sammad-eva samācare.

A monk endowed with virtue: (towards these) one should behave properly.¹

¹ Comm: *bhikkhum nissāya tassa vasena pattabbam asutasavanasutapariyodapanasaggamaggādhigamādi ānisamsam; because of a monk one can hear what has not been heard before and attain the purification leading to the advantage of Heaven and the Paths and so on.*

**AN 5.34 Sīhasenāpatisuttam
General Sīha**

One Who Gives is Held Dear

The General Sīha pays a visit to the Buddha at Vesālī and asks him what is the visible result of giving, and the Buddha explains these four benefits.

539. Dadam̐ piyo hoti, bhajanti nam̐ bahū,

One who gives is held dear, many (people) keep company with him,

Kittiñ-ca pappoti yaso hi vaḍḍhati,

He becomes well-known for his fame increases,

Amañkubhūto parisam̐ vigāhati,

Confidently he enters the assembly,

Visārado hoti naro amaccharī.

That man who is mature (in understanding)¹ and unselfish.

540. Tasmā hi dānāni dadanti Paṇḍitā,

Therefore Wise people give (abundant) gifts,

Vineyya maccheramalam̐, sukhesino,

Having removed the stain of selfishness, seeking happiness,

Te dīgharattam̐ Tidive patiṭṭhitā,

They are established for a long time in Heaven,

Devānam̐ saḥavyagatā ramanti te.

They delight when gone to fellowship with the gods.

¹ Comm: *ñāṇasomanassappatto*.

**SN 1.1.32 Maccharisuttam
Selfishness**

Selfishness and Selflessness

Two verses by two different gods spoken before the Buddha on the subject of generosity. The Buddha commends them.

541. Yasseva bhīto na dadāti maccharī,

The selfish one is full of fear and because of that he does not give,

tad-evādadato bhayaṃ,

(but) from not giving it there is surely fear,

Jighacchā ca pipāsā ca, yassa bhāyati maccharī,

Hunger and thirst, of these the selfish one is fearful,

Tam-eva bālaṃ phusati asmiṃ loke paramhi ca.

(But) that is just what the fool attains in this world and the next.

542. Appasmeke paveccanti, bahuneke na dicchare,

Some bestow from a little, some do not wish to give (even) from a lot,

Appasmā dakkhiṇā dinnā, sahasseṇa samaṃ mitā.

Having given an offering from a little, its measure is equal to a thousand.

**MN 98 Vāseṭṭhasuttaṃ
The Student Vāseṭṭha**

A Person is made by Deeds

Two brāhmaṇas are discussing what really makes one a brāhmaṇa but they cannot settle the question so they go to see the Buddha, and this is part of what he said.

543. Na jaccā brāhmaṇo hoti, na jaccā hoti abrāhmaṇo.¹

One is not a brāhmaṇa by birth, nor by birth is one not a brāhmaṇa,

Kammaṇā brāhmaṇo hoti, kammaṇā hoti abrāhmaṇo.²

By deeds one is a brāhmaṇa, by deeds one is not a brāhmaṇa.

544. Kassako kammaṇā hoti, sippiko hoti kammaṇā,

One is a farmer through his deeds, one is a craftsman through his deeds,

Vāṇijo kammaṇā hoti, peṣṣiko hoti kammaṇā,

One is a trader through his deeds, and a messenger through his deeds,

545. Coro pi kammaṇā hoti, yodhājīvo pi kammaṇā,

A robber is (known) through his deeds, a mercenary through his deeds,

Yājako kammaṇā hoti, Rājāpi hoti kammaṇā.

A begger (is known) through his deeds, and a King also through his deeds.

546. Evam-etaṃ yathābhūtaṃ, kammaṃ passanti Paṇḍitā,

Seeing this as it really is, the Wise look at the deed,

Paṭiccasamuppādadasā, kammavipākakovidā.

(They are) those who see conditional origination, who are skilled in deeds and results.

547. Kammaṇā vattate loko, kammaṇā vattate pajā,

The world is kept turning by deeds, by deeds people are kept turning,

Kammaṇibandhanā sattā, rathassāṇīva yāyato.

Beings, bound by their deeds, roll on like a chariot (on its) linchpin.

¹ Thai only reads: *Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo*; *One is not an outcaste by birth, nor by birth is one a brāhmaṇa.*

² Thai: *Kammaṇā vasalo hoti, kammaṇā hoti brāhmaṇo*; *By deeds one is an outcaste, by deeds one is a brāhmaṇa.*

SN 1.3.17 Appamādasuttam Heedfulness

The Heedful are Happy in both Worlds

King Pasenadi asks the Buddha if there is one thing that is beneficial both for this world and the next.

548. Āyūṃ arogiyaṃ vaṇṇaṃ, Saggam uccākulinatam,
Long-life, health, beauty, Heaven, a high birth,

Ratiyo: patthayantena uḷārā aparāparā,
Delights: for one desiring these lofty things in succession,

549. Appamādam pasamsanti puññakiriyāsu Paṇḍitā,
The Wise (always) praise heedfulness in doing meritorious deeds,

Appamatto ubho atthe adhigaṇhāti Paṇḍito:
The Wise person, who is heedful, (will soon) possess both of these goods:

550. Diṭṭhe dhamme ca yo attho, yo cattho samparāyiko,
That which is good in this very life, and that which is good in the next,

Atthābhisamayā dhīro Paṇḍito ti pavuccati.
The firm one is called a Wise person through the realisation of (both) goods.

Dhp 21 Sāvatīvatthu
Queen Sāvatī

The Heedful attain the Deathless

King Udena's Queen Sāvatī and 500 of her court die in a fire started by the Uncle of her rival Māgaṇḍiyā. The King tricks Māgaṇḍiyā and sends for her relatives and has them all slaughtered. The monks ask about their respective fates.

551. Appamādo amatapadaṃ, pamādo maccuno padaṃ,
Heedfulness is the deathless state, heedlessness the state of the dead,

Appamattā na mīyanti, ye pamattā yathā matā.
The heedful do not die, (but) those who are heedless are as if dead.

Uttarapaṇṇāsakaṃ¹
The Final Fifty

Buddhanīti Saṅgaho Niṭṭhito
A Collection of Buddhist Wisdom Verses is Finished

¹ There are in fact 51 verses above, "50" being used as a round term by the editor.

Source of the Verses

Dīghanikāyo (24 = 4%)

DN 14	Mahāpadānasuttaṃ	= vs. 3
DN 31	Sigālasuttaṃ	= vs. 24-25
DN 31	" "	= vs. 27-32
DN 31	" "	= vs. 309-310
DN 31	" "	= vs. 115-118
DN 31	" "	= vs. 8-10
DN 31	" "	= vs. 18-23

Majjhimanikāyo (6 = 1%)

MN 98	Vāseṭṭhasuttaṃ	= vs. 543-547
MN 131	Bhaddekarattasuttaṃ	= vs. 306

Saṃyuttanikāyo (63 = 11%)

SN 1.1.10	Devatāsaṃyuttaṃ	= vs. 416-418
SN 1.1.31	" "	= vs. 208-214
SN 1.1.32	" "	= vs. 541-542
SN 1.1.33	" "	= vs. 61
SN 1.1.35	" "	= vs. 380-381
SN 1.1.48	" "	= vs. 56
SN 1.1.51	" "	= vs. 71
SN 1.1.53	" "	= vs. 124
SN 1.1.62	" "	= vs. 448
SN 1.1.73	" "	= vs. 69
SN 1.1.76	" "	= vs. 26
SN 1.2.8	Devaputtasaṃyuttaṃ	= vs. 304-305
SN 1.2.22	" "	= vs. 285-290
SN 1.3.1	Kosalasaṃyuttaṃ	= vs. 538
SN 1.3.2	" "	= vs. 77
SN 1.3.4	" "	= vs. 294
SN 1.3.11	" "	= vs. 198-199
SN 1.3.13	" "	= vs. 415
SN 1.3.15	" "	= vs. 275
SN 1.3.17	" "	= vs. 548-550
SN 1.3.19	" "	= vs. 334-335
SN 1.3.20	" "	= vs. 50-52
SN 1.6.9	Brahmāsaṃyuttaṃ	= vs. 363-364
SN 1.7.1	Brāhmaṇasaṃyuttaṃ	= vs. 419
SN 1.8.5	Vaṅṅīsaṃyuttaṃ	= vs. 365-366
SN 1.8.5	" "	= vs. 369
SN 1.11.4	Sakkasaṃyuttaṃ	= vs. 390-400
SN 1.11.11	" "	= vs. 170-171

Āṅuttaranikāyo (51 = 9%)

AN 3.26 (& 27)	Tikanipāta	= vs. 182
AN 3.31	" "	= vs. 501-503
AN 4.53	Catukkanipāta	= vs. 489-494
AN 4.61	" "	= vs. 15-17
AN 5.33	Pañcakanipāta	= vs. 476-479
AN 5.34	" "	= vs. 539-540
AN 5.39	" "	= vs. 506-510
AN 5.48	" "	= vs. 259-262
AN 5.58	" "	= vs. 11-14
AN 7.5	Sattakanipāta	= vs. 342-343
AN 7.36	" "	= vs. 119-121
AN 7.37	" "	= vs. 122-123
AN 7.63	" "	= vs. 480-488
AN 7.64	" "	= vs. 424-426
AN 8.5	Aṭṭhakanipāta	= vs. 254
AN 8.54	" "	= vs. 5-7

Dhammapado (53 = 9%)

Dhp 5	Yamakavaggo	= vs. 431
Dhp 16	" "	= vs. 293
Dhp 21	Appamādavaggo	= vs. 551
Dhp 42	Cittavaggo	= vs. 449
Dhp 43	" "	= vs. 450
Dhp 50	Pupphavaggo	= vs. 385
Dhp 60	Bālavaggo	= vs. 78
Dhp 61	" "	= vs. 218
Dhp 63	" "	= vs. 436
Dhp 64	" "	= vs. 435
Dhp 69	" "	= vs. 282
Dhp 71	" "	= vs. 283
Dhp 72	" "	= vs. 437
Dhp 76	Paṇḍitavaggo	= vs. 515
Dhp 77	" "	= vs. 516
Dhp 78	" "	= vs. 147
Dhp 81	" "	= vs. 257
Dhp 121	Pāpavaggo	= vs. 281
Dhp 123	" "	= vs. 284
Dhp 125	" "	= vs. 276
Dhp 127	" "	= vs. 274
Dhp 129	Daṇḍavaggo	= vs. 98
Dhp 130	" "	= vs. 433
Dhp 131	" "	= vs. 99
Dhp 137-140	" "	= vs. 277-280
Dhp 155	Jarāvaggo	= vs. 79
Dhp 158	Attavaggo	= vs. 521
Dhp 163	" "	= vs. 299

Source of the Verses - 202

Dhp 176	Lokavaggo	= vs. 379
Dhp 182	Buddhavaggo	= vs. 70
Dhp 193	" "	= vs. 62
Dhp 194	" "	= vs. 66
Dhp 201	Sukhavaggo	= vs. 429
Dhp 204	" "	= vs. 68
Dhp 206	" "	= vs. 207
Dhp 216	Piyavaggo	= vs. 403
Dhp 223	Kodhavaggo	= vs. 72
Dhp 227-8	" "	= vs. 255-256
Dhp 246-7	Malavaggo	= vs. 291-292
Dhp 251	" "	= vs. 76
Dhp 252	" "	= vs. 383
Dhp 253	" "	= vs. 384
Dhp 290	Pakiṇṇakavaggo	= vs. 67
Dhp 291	" "	= vs. 432
Dhp 331-3	Nāgavaggo	= vs. 63-65
Dhp 354	Taṇhāvaggo	= vs. 73

Udānam (3 = < 1%)

Ud 3.3	Yasojasuttam	= vs. 258
Ud 4.4	Juṇhasuttam	= vs. 453
Ud 5.8	Ānandasuttam	= vs. 300

Itivuttakam (4 = < 1%)

Iti 74	Puttasuttam	= vs. 504-505
Iti 76	Sukhapatthanāsuttam	= vs. 197
Iti 78	Dhātusaṃsandanasuttam	= vs. 307

Suttanipāto (4 = < 1%)

Sn 1.10	Ālavakasuttam	= vs. 45
Sn 1.11	Vijayasuttam	= vs. 96-97
Sn 3.11	Nālakasuttam	= vs. 444

Jātakam (348 = 63%)

Jā 4	Cullaseṭṭhijātakam	= vs. 312
Jā 6	Devadhammajātakam	= vs. 455
Jā 14	Vātamigajātakam	= vs. 413
Jā 32	Naccajātakam	= vs. 355
Jā 33	Sammodamānajātakam	= vs. 434
Jā 37	Tittirajātakam	= vs. 522
Jā 39	Nandajātakam	= vs. 333
Jā 43	Veḷukajātakam	= vs. 517

Jā 44	Makasajātakam	= vs. 168
Jā 45	Rohiṇijātakam	= vs. 440
Jā 46	Ārāmadūsakajātakam	= vs. 439
Jā 48	Vedabbhajātakam	= vs. 332
Jā 49	Nakkhattajātakam	= vs. 311
Jā 57	Vānarindajātakam	= vs. 58
Jā 58	Tayodhammajātakam	= vs. 59
Jā 59	Bherivādejātakam	= vs. 356
Jā 68	Sāketajātakam	= vs. 219
Jā 71	Varaṇajātakam	= vs. 308
Jā 72	Sīlavanāgarājjajātakam	= vs. 172
Jā 73	Saccamkirajātakam	= vs. 173
Jā 83	Kālakaññijātakam	= vs. 104
Jā 84	Atthassadvārajātakam	= vs. 4
Jā 88	Sārambhajātakam	= vs. 367
Jā 90	Akataññujātakam	= vs. 179
Jā 92	Mahāsārajātakam	= vs. 60
Jā 93	Vissāsabhojanajātakam	= vs. 220
Jā 97	Nāmasiddhijātakam	= vs. 94
Jā 98	Kūṭavāñijajātakam	= vs. 358
Jā 100	Asātarūpajātakam	= vs. 92
Jā 103	Verijātakam	= vs. 344
Jā 107	Sālittakajātakam	= vs. 466
Jā 108	Bāhiyajātakam	= vs. 467
Jā 116	Dubbhacajātakam	= vs. 357
Jā 118	Vaṭṭakajātakam	= vs. 454
Jā 121	Kusanālijātakam	= vs. 102
Jā 122	Dummedhajātakam	= vs. 438
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Jā 164	Gijjhajātakam	= vs. 90-91
Jā 168	Sakuṇagghijātakam	= vs. 353-354
Jā 178	Kacchapajātakam	= vs. 347-349
Jā 183	Vālodakajātakam	= vs. 327-328
Jā 185	Anabhiratijātakam	= vs. 451-452
Jā 189	Sīhacammajātakam	= vs. 85
Jā 196	Vālassajātakam	= vs. 518-519
Jā 202	Kelisīlajātakam	= vs. 445-446
Jā 204	Virakajātakam	= vs. 321
Jā 207	Assakajātakam	= vs. 95
Jā 218	Kūṭavāñijajātakam	= vs. 83-84
Jā 223	Puṭabhatajjātakam	= vs. 87-88
Jā 228	Kāmanītajātakam	= vs. 402

Jā 253	Maṇikaṇṭhajātakam	= vs. 237-239
Jā 284	Sirijātakam	= vs. 313-314
Jā 291	Bhadragaṭajātakam	= vs. 329-331
Jā 302	Mahā-assārohajātakam	= vs. 137-138
Jā 302	" "	= vs. 175-176
Jā 304	Daddarajātakam	= vs. 350-352
Jā 308	Javasakuṇajātakam	= vs. 183-184
Jā 312	Kassapamandiyajātakam	= vs. 143-145
Jā 320	Suvaccajātakam	= vs. 370
Jā 322	Daddabhajātakam	= vs. 318-320
Jā 323	Brahmadattajātakam	= vs. 240-242
Jā 331	Kokālikajātakam	= vs. 359-362
Jā 332	Rathalaṭṭhijātakam	= vs. 463
Jā 334	Rājovādajātakam	= vs. 523-526
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Jā 342	Vānarajātakam	= vs. 80-81
Jā 345	Gajakumbhajātakam	= vs. 325-326
Jā 346	Kesavajātakam	= vs. 414
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Jā 351	Maṇikuṇḍalajātakam	= vs. 263-264
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Jā 362	Silavīmaṃsanajātakam	= vs. 100
Jā 370	Palāsajātakam	= vs. 82
Jā 376	Ācariyajātakam	= vs. 520
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Jā 430	Cullasukajātakam	= vs. 164-167
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Jā 468	Janasandhajātakam	= vs. 33-44

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Jā 472	Mahāpadumajātakam	= vs. 527-532
Jā 473	Mittāmittajātakam	= vs. 105-114
Jā 474	Ambajātakam	= vs. 513-514
Jā 476	Javanahamsajātakam	= vs. 152-155
Jā 478	Dūtajātakam	= vs. 249-253
Jā 480	Akittijātakam	= vs. 441-442
Jā 489	Surucijātakam	= vs. 468-469
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Jā 503	Sattigumbajātakam	= vs. 201-206
Jā 505	Somanassajātakam	= vs. 316-317
Jā 508	Ummaggajātakam	= vs. 231-236
Jā 510	Ayogharajātakam	= vs. 54-55
Jā 516	Mahākapijātakam	= vs. 126
Jā 521	Tesakunajātakam	= vs. 228-230
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Jā 522	" "	= vs. 447
Jā 528	Mahābodhijātakam	= vs. 148-151
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Jā 533	Cūlahamsajātakam	= vs. 101
Jā 537	Mahāsutasomajātakam	= vs. 46-49
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Jā 537	" "	= vs. 296-297
Jā 537	" "	= vs. 53
Jā 537	" "	= vs. 512
Jā 537	" "	= vs. 74-75
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